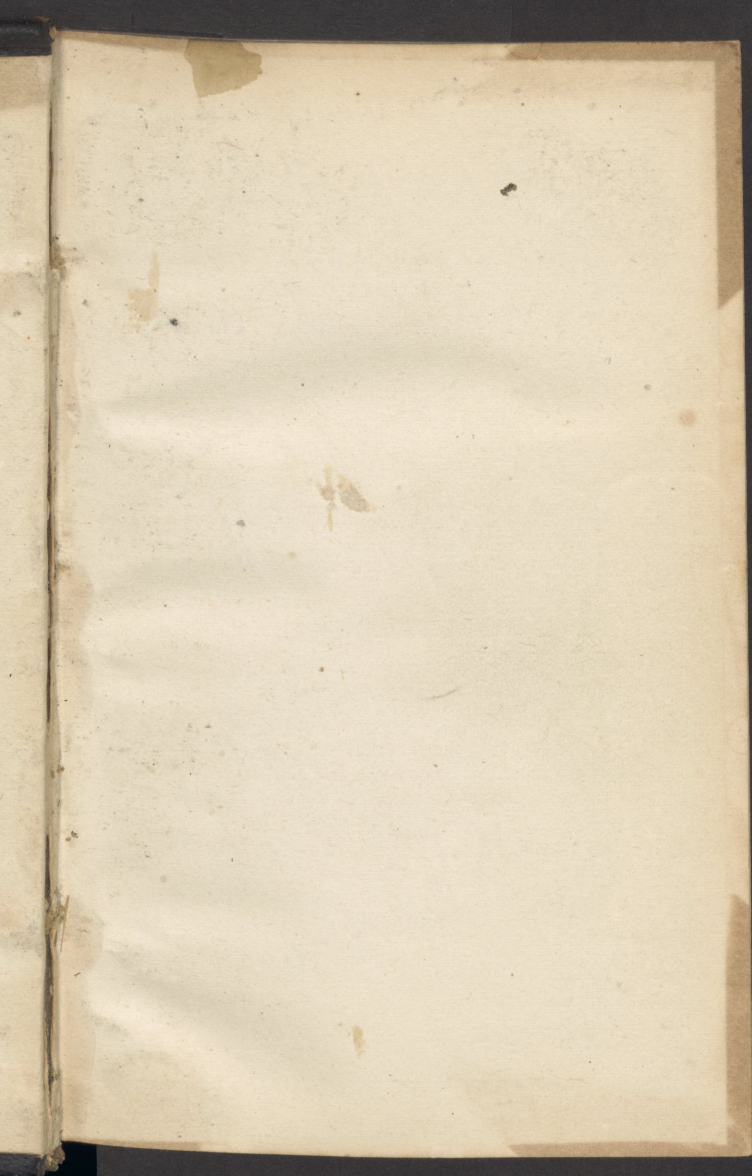
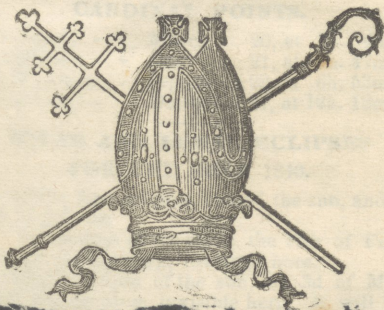


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THE
METROPOLITAN
CATHOLIC ALMANAC,
AND
LAITY'S DIRECTORY,
FOR THE *Sr. 2nd Aug*
YEAR OF OUR LORD
1840.



Thomas Wharton Byrnes
1840
BALTIMORE:

PUBLISHED BY FIELDING LUCAS, JR.
NO. 138 MARKET STREET.

THE METROPOLITAN

CATHOLIC ALMANAC

AND LATTY'S DIRECTORY

FOR THE YEAR OF OUR LORD

1840.



JOHN MURPHY, PRINTER

BALTIMORE:
PUBLISHED BY FICHTING LUGAS, JR.
NO. 125 MARKET STREET

CHRONOLOGICAL CYCLES.

Dominical Letters, - - F. D.	Solar Cycle, - - -	1
Lunar Cycle, or Golden No. 17	Roman Indiction, -	13
Epact, - - - - - 26	Julian Period, -	6553
Year of the world, 5844.		

MOVEABLE FEASTS.

Septuagesima Sunday, - - - - -	Feb.	16
Ash Wednesday, or first day of Lent, - - -	March	4
Palm Sunday, - - - - -	April	12
Easter Sunday, - - - - -	April	19
Ascension Day, - - - - -	May	28
Whit Sunday or Pentecost, - - - - -	June	7
Trinity Sunday, - - - - -	June	14
Corpus Christi, - - - - -	June	18
First Sunday of Advent, - - - - -	Nov.	29

EMBER DAYS.

March, - - -	11, 13, 14	September, - -	16, 18, 19
June, - - -	10, 12, 13	December, - -	16, 18, 19

CARDINAL POINTS.

Vernal Equinox, - -	March	20, at 7h. 4m. A. M.
Summer Solstice, - -	June	21, at 4h. 47m. A. M.
Autumnal Equinox, -	September	22, at 6h. 53m. P. M.
Winter Solstice, - -	December	21, at 12h. 12m. P. M.

SOLAR AND LUNAR ECLIPSES

FOR THE YEAR 1840.

There will be four eclipses, two of the sun, and two of the moon, as follows:

1. A partial eclipse of the moon, the 17th of February, at 8h. 52m. in the morning; invisible here.
2. An annular eclipse of the sun, the 3d of March, at 11h. 4m. in the evening; invisible here. It will be seen in China and in the adjoining countries and ocean.
3. A partial eclipse of the moon, the 13th of August, in the morning; visible. Beginning of the eclipse at 12h. 3m. in the morning; middle, 2h. 17m.; end, at 3h. 42m. Digits eclipsed, 74 on the north limb, from the south part of the earth's shadow.
4. A total eclipse of the sun, the 27th of August, at 1h. 43m. in the morning; invisible here. It will be total on the Indian Ocean, in lat. $34^{\circ} 41'$ south, and long. $149^{\circ} 48'$ east from Washington.

EXPLANATION.

Ap *signifies* Apostle—App Apostles—M Martyr—MM Martyrs—P Pope—B Bishop—C Confessor—D Doctor—Pr Priest—Ab Abbot—V Virgin—Wid Widow—SS Saints—D M Days of the Month—A C before Christ—A D in the year of our Lord—D W Days of the Week.

Doub. *signifies* double—semid. semidouble—simp. simple. White—Red—Purple—Green—Black—denote the color of the ornaments of the day. Feria is a day for which no Saint's office is appointed. Festivals of obligation are in capitals. FD. *signifies* Festivals of devotion. † marks the days of indulgence.

As to the color of the Sacerdotal Vestments in the Church service, the *white* is used on the Feasts of our Lord, of the B. Virgin, and of all the Saints who are not Martyrs. The *red* is used at Whitsuntide, on the Finding and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs. The *purple* or *violet*, which is the penitential color, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter, as also on Vigils, Ember-days, and Rogation-days, when the Office is of them. *Green* is used on all Sundays and Ferias, from Trinity Sunday to Advent, exclusively, and from the octave of the Epiphany to Septuagesima, exclusively, whenever the office is of the Sunday; but in the Paschal time the *white* is used. The *black* is used on Good Friday, and in Masses of *Requiem* for the dead, which may be said on any day, that is not a Sunday or a double, except the days from Palm Sunday to Low Sunday; and during the Octaves of the Epiphany, of Pentecost and of Corpus Christi.

COMMANDMENTS OF THE CHURCH.

1. The Catholic Church commands her children, on Sundays and Holy-days of obligation, to be present at the holy Sacrifice of Mass, to rest from servile work on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence; and on fast days to eat but one meal.

3. She commands them to confess their sins to their Pastor at least once a year.

4. She commands them to receive the Blessed Sacrament at least once a year, and that at Easter or during the Paschal time, which begins on the 1st Sunday of Lent and ends on Trinity Sunday.

HOLY-DAYS OF OBLIGATION.

The Circumcision of our Lord.—The Epiphany.—The Annunciation of the B. Virgin.—The Ascension.—Corpus Christi.—The Assumption of the B. Virgin.—All Saints.—The Nativity of our Lord.

FASTING DAYS.

Every Friday in Advent; every day in Lent, Sundays excepted; the Ember-days, which occur four times in the year, viz: the Wednesdays, Fridays and Saturdays, 1. immediately after the first Sunday in Lent; 2. in Whitsun Week; 3. immediately after the 14th of September; 4. immediately after the third Sunday of Advent; the Vigils of Whit Sunday, of SS. Peter and Paul, of the Assumption, of All Saints and of Christmas. When a fasting-day falls on Sunday, it is observed on the Saturday preceding. To fast, consists in abstaining from meat, in eating but one full meal in the day, and that not before twelve o'clock. Besides this *repast*, a *collation* is allowed in the evening, which, however, should not exceed the one fourth of an ordinary meal. Milk, except to color tea or coffee, eggs and warm fish, are prohibited at the collation. All those who have completed their twenty-first year, are obliged to observe the fasts commanded by the Church. The sick, women with child or who give suck, they who are under infirmities, who are advanced in years, or whom painful or laborious occupation will not permit to fast without great prejudice to their health, are dispensed from fasting. But every little head-ache, want of sleep, or other transient and inconsiderable indisposition, are not sufficient reasons to justify an exemption from the law. To act prudently, and with a safe conscience in this matter, we should always consult the clergyman who is charged with our spiritual welfare, and follow his advice. With respect to the time of Lent, it should be remembered that, if the bishop of the diocese grants a general dispensation to eat flesh-meat at our meal on certain days in the week, those days do not, on that account, cease to be fasting days; and it should be further observed, that fish and meat are not allowed to be taken at the same meal. They who, for good reasons, have been dispensed from this law of the Church, should endeavour to comply with it as far as their circumstances will permit, and supply what is wanting by other works of penance.

DAYS OF ABSTINENCE.

A day of abstinence is that on which we are not allowed to eat flesh-meat. These days are all Fridays in the year, and every day in Lent, unless a dispensation to the contrary be granted. When Christmas falls on Friday, abstinence is not of precept. The law of abstinence obliges all those who have attained the age of reason.

EPISTLES AND GOSPELS

Of the Sundays, Holy-days and principal Festivities in the year.

"Truth is to be sought for in holy scripture, not eloquence. All holy scripture ought to be read with that spirit with which it was made. We must rather seek for profit in the scriptures, than for subtlety of speech. If thou wilt receive profit, read with humility, simplicity, and faith."—*A Kempis*, I, 5.

ADVENT, 1 Sun Ep Rom xiii 11, 14	Gosp Luke xxi 25, 34
2 Sunday, Ep Rom xv 4, 13	Gosp Matt xi 2, 10
3 Sunday, Ep Phillip, iv 4, 7	Gosp John i 19, 28
4 Sunday, Ep 1 Cor iv 1, 5	Gosp Luke iii 1, 6
Christmas, 1 Mass Ep Tit ii 11, 15	Gosp Luke ii 1, 15
2 Mass, Ep Tit iii 4, 8	Gosp Luke ii 15, 15
3 Mass, Ep Heb i 1, 12	Gosp John i 1, 14
St Steph. Ep Acts vi & vii 54, 59	Gosp Matt xxiii 34, 39
St John, Ep Eccl xv 1, 7	Gosp John xxii 20, 24
H Innocents, Ep Apoc xiv 1, 6	Gosp Matt ii 13, 18
St Thomas, Cant Ep Heb v 1, 7	Gosp John x 11, 17
St Sylvester, Ep 2 Tim iv 1, 9	Gosp Luke xxii 35, 41
New Year, Ep Tit ii 11, 15	Gosp Luke ii 21, 22
Epiphany, Ep Isai lx 1, 7	Gosp Matt ii 1, 13
1 Sund. Ep Rom xii 1, 6	Gosp Luke ii 42, 52
2 Sun. Ep Rom xii 6, 16	Gosp John ii 1, 12
Name of Jesus, Ep Acts iv 8, 12	Gosp Luke ii 21
3 Sund. Ep Rom xii 16, 21	Gosp Matt viii 1, 13
4 Sund. Ep Rom xiii 8, 11	Gosp Matt vii 23, 28
5 Sund. Ep Colos iii 12, 18	Gosp Matt xiii 24, 31
6 Sund. Ep 1 Thes i 2, 10	Gosp Matt xiii 31, 36
Septuag. Ep. 1 Cor ix 24, x 5	Gosp Matt xx 1, 17
Sexagis. Ep. 2 Cor xi 19, xii 10	Gosp Luke viii 4, 16
Quinquages. Ep 1 Cor xiii 1, 13	Gosp Luke xviii 31, 43
Ash Wed. Ep Joel ii 12, 20	Gosp Matt vi 16, 22
1 Lent, Ep 2 Cor vi 1, 11	Gosp Matt iv 1, 12
2 Lent, Ep 1 Thes iv 1, 8	Gosp Matt xvii 1, 10
3 Lent, Ep Ephes v 1, 9	Gosp Luke xi 14, 29
4 Lent, Ep Gal iv 23, 31	Gosp John vi 1, 15
Pass Sunday, Ep Heb ix 11, 15	Gosp John viii 46, 59

Palm Sunday, Ep Phil ii 5, 11

Gosp Matt xxi 1, 10 and
chap xxvi xxvii

Maundy-Thur. Ep 1 Cor xi 20, 33

Gosp John xiii 1, 15

Good-Frid. Ep Exod xii 1, 12

Gosp John xviii xix

H Saturday, Ep Colos iii 1, 4

Gosp Matt xvii 1, 7

Easter Sunday, Ep 1 Cor v 7, 8

Gosp Mark xvi 1, 7

E Monday, Ep Acts xx 37, 43

Gosp Luke xxiv 13, 35

E Tuesday, Ep Acts xiii 26, 33

Gosp Luke xxiv 36, 47

Low Sunday, Ep 1 John, v 4, 10

Gosp John xx 19, 31

2 Sund. after East Ep 1 Pet ii 21, 25

Gosp John x 11, 16

3 Sund. Ep 1 Pet ii 11, 18

Gosp John xvi 16, 22

4 Sund. Ep James i 17, 21

Gosp John xvi 5, 14

5 Sund. Ep James i 22, 26

Gosp John xvi 22, 30

Ascension, Ep Acts i 1, 11

Gosp Mark xvi 14, 20

6 Sund. Ep 1 Pet iv 7, 12

Gosp John xv 26 xvi 4

Whit-Sun. Ep Acts ii 1, 11

Gosp John xiv 23, 31

Whit-Mon. Ep Acts x 42, 48

Gosp John iii 16, 21

Whit-Tues. Ep Acts viii 14, 17

Gosp John x 1, 10

Trin. Sund. Ep Rom xi 33, 36

Gosp Matt xxviii 18, 20

Corp. Christi, Ep 1 Cor xi 23, 29

Gosp John vi 56, 59

2 Tuesday, Ep 1 John iii 13, 18

Gosp Luke xiv 16, 24

3 Sunday, Ep 1 Pet v 6, 11

Gosp Luke xv 1, 10

4 Sunday, Ep Rom viii 18, 23

Gosp Luke v 1, 11

5 Sunday, Ep 1 Pet iii 8, 15

Gosp Matt v 20, 24

6 Sunday, Ep Rom vi 3, 11

Gosp Mark viii 1, 10

7 Sunday, Ep Rom vi 19, 23

Gosp Mark vii 15, 21

8 Sunday, Ep Rom viii 12, 17

Gosp Luke xvi 1, 9

9 Sunday, Ep 1 Cor x 6, 14

Gosp Luke xix 41, 47

10 Sunday, Ep 1 Cor xii 2, 11

Gosp Luke xviii 9, 14

11 Sunday, Ep 1 Cor xv 1, 10

Gosp Mark vii 31, 37

12 Sunday, Ep 2 Cor iii 4, 9

Gosp Luke x 23, 37

13 Sunday, Ep Ep Gal iii 16, 22

Gosp Luke xvii 11, 19

14 Sunday, Ep Gal v 16, 24

Gosp Matt vi 24, 33

15 Sunday, Ep Gal v 25 vi 11

Gosp Luke vii 11, 16

16 Sunday, Ep Eph iii 13, 21

Gosp Luke xiv 1, 11

17 Sunday, Ep Eph iv 1, 6

Gosp Matt xxii 35, 46

18 Sunday, Ep 1 Cor i 4, 9

Gosp Matt ix 1, 8

19 Sunday, Ep Eph iv 23, 28

Gosp Matt xxii 1, 14

20 Sunday, Ep Eph v 15, 21

Gosp John iv 46, 53

21 Sunday, Ep Eph vi 10, 17

Gosp Matt xviii 23, 25

22 Sunday, Ep Phillip i 6, 11

Gosp Matt xxii 15, 21

23 Sunday, Ep Ep Phil iii 17, 21

Gosp Matt ix 18, 26

24 Sunday, Ep Col i 9, 14

Gosp Matt xxiv 15, 35

St Andrew, Ep Rom x 10, 18

Gosp Matt iv 18, 22

Concep of BVM Ep Prov viii 22, 35

Gosp Matt i 1, 16

St Thomas, Ep Eph ii 19, 22

Gosp John xx 24, 29

Candlemas, Ep Malachi iii 1, 5

Gosp Luke ii 22, 32

St Matthias, Ep Acts i 15, 26

Gosp Matt xi 25, 30

St Patrick, E Eccl xlv xlv	Gosp Matt xxv 14, 27
St Joseph, E Eccles xlv 1, 6	Gosp Matt i 18, 22
Annunc. E Isai vii 10, 16	Gosp Luke i 26, 38
St George, E 2 Tim ii 8, 10 iii 10, 12	Gosp John xv 1, 7
St Mark, E Ezec i 10, 15	Gosp Luke x 1, 10
SS Philip and James, E Wis v 1 6	Gosp John xiv 1, 13
Find. Cross, E Philip ii 5, 11	Gosp John iii 1, 15
St Barnaby, E Acts xi 21, 27	Gosp Matt x 16, 22
St John Baptist, E Isai xlix 1, 8	Gosp Luke i 57, 68
SS Peter and Paul, E Acts xii 1, 11	Gosp Matt xvi 13, 19
Visitation BVM. E Cant ii 8, 14	Gosp Luke i 39, 47
St Mary Magd. E Cant iii 2 &c.	Gosp Luke vii 37, 50
St James, E 1 Cor iv 9, 15	Gosp Matt xx 20, 23
St Ann, E Pro xxxi 10 &c.	Gosp Matt xiii 44, 52
Transfiguration, E 2 Pet i 16, 19	Gosp Matt xvii 1, 9
St Lawrence, E 2 Cor ix 6, 10	Gosp John xii 24, 26
Assump. BVM. E Eccl xxiv 11, 20	Gosp Luke x 38, 42
St Bartholomew, E 1 Cor xii 27, 31	Gosp Luke vi 12, 19
Nativ BVM. E Prov viii 22, 36	Gosp Matt i 1, 16
Exalt. Cross, E Phil ii 5, 11	Gosp John xii 31, 36
St Matthew, E Ezek i 10, 15	Gosp Matt ix 9, 13
St Michael, E Apoc i 1, 5	Gosp Matt xviii 1, 10
Angel-Guard, E Exod xxiii 20, 23	Gosp Matt xviii 1, 10
St Luke, E 2 Cor viii 15, 24	Gosp Luke x 1, 9
SS Simon and Jude, E Ep iv 7, 13	Gosp John xv 17, 22
All Saints, E Apoc vii 2, 12	Gosp Matt v 1, 12
All Souls, E 1 Cor xv 51, 57	Gosp John v 25, 29
Present. BVM. E Eccl xxiv 14, 16	Gosp Luke xi 27, 28

OF PIOUS READING.

"We should always remember that the profane sciences claim only a particular portion of our time, and that the study of them may be abandoned as soon as we have acquired the necessary knowledge which is required by our condition or profession in life. But the study of Christian morality which is learned in the holy scriptures and in the writings of the saints, should never be laid aside, because we can never be too well instructed on this important subject, and consequently it should occupy us during the whole period of our life. It does not suffice to know the truths of religion speculatively; they should be vividly impressed upon the mind, and be present to our thoughts, whenever the occasion presents itself of reducing them to practice. This, however, cannot be the case, if we do not frequently refresh our memory by attentive reading and devout meditation."—*Essais de Nicole*, tom. 2, page 263.

A RELIGIOUS LIBRARY.

1. Youths or others not well instructed in religion, may use the following books: Christian's Guide, the Catechism of the diocese, Fleury's Historical Catechism, Hay's Catechism, Grounds of Catholic Doctrine, Catholic Christian Instructed, Poor Man's Catechism, Glover on the Sacraments, Virtuous Scholars, Challoner's History of the Old and New Testament, Instructions for first Communion.

2. Young persons more advanced in their education, may read Gobinet's Instruction of Youth, Youth's Director, Following of Christ, Christian Perfection, Practical Reflections, Sinner's Guide, Models for Young Men, Young Ladies' Mirror, Alton Park, Prize Book, Piety exemplified, the Testament, Reeve's History of the Bible, Gahan's History of the Church, Father Rowland, Mrs. Herbert, Two Schools, Butler's Lives of the Saints.

3. Adults and those who devote themselves particularly to works of piety and religion, (in addition to the Bible, the Following of Christ and Butler's Lives,) may consult the Spiritual Combat, Pious and Devout Christian, Bourdalou's Retreat, Elevation of the Soul, St Francis' Devout Life, Memorial of a Christian Life, Challoner's Meditations, Hornihold on the Sacraments and Commandments, Butler's Feasts and Fasts, Layman's Ritual, Cochin on the Mass, Dr. England's Ceremonies, Reeve's History of the Church, &c. Among the more useful prayer books, may be mentioned the following: Catholic Manual, Pious Guide, Ursuline Manual, River's Manual, Christian's Companion, Roman Missal, Visits, Secular's Office, Devout Communicant, Month of Mary, Stations of the Cross, &c.

4. Those who wish to acquire a knowledge of controversy, may read, Fletcher's Spirit of Controversy, Bossuet's Exposition, Hornihold's Real Principles, Catechism of the Council of Trent, Sincere Christian, Gallitzen's Defence and Letters, Papist Represented and Misrepresented, Amicable Discussion, Answer to Faber's Difficulties, Fletcher's View, Difficulties of Protestantism, Milner's End of Controversy, Vindication and Letters to a Prebendary, Geraldine, Manning's Shortest Way, England's Conversion, Moore's Travels of an Irish Gentleman, Lingard's Tracts, Controversy between Pope and Maguire, do. between Hughes and Breckenridge, do. between Purcell and Campbell, Sincere Christian's Guide, Poor Man's Controversy, Faith of Catholics, Bossuet's Variations, Review of Fox's Book of Martyrs, Ward's Errata, Dictionary of All Religions, &c.

All the above works can be procured at the book store of Fielding Lucas, Jr. No 138 Market street, Baltimore.

1840. JANUARY, FIRST MONTH,

MOON'S PHASES.

	D.	H.	M.
● New Moon,	4	4	19 P. M.
☾ First quarter,	12	2	56 A. M.
☉ Full Moon,	18	7	32 P. M.
☾ Last quarter,	26	8	33 A. M.

CALENDAR OF FEASTS.

D. M.	D. W.	
1	Wed	† CIRCUMCISION of our Lord, doub. of 2d class. <i>White</i> .
2	Thur	† Octave of St. Stephen, doub. <i>Red</i> .
3	Frid	† Octave of St. John. doub. <i>White</i> .
4	Sat	† Octave of H. Innocents, doub. <i>Red</i> .
5	SUN	† Vigil of Epiphany, semid. <i>White</i> .
6	Mon	† EPIPHANY of our Lord, d. of 1 cl. with oct. <i>White</i> .
7	Tues	2d day
8	Wed	3d day
9	Thur	4th day
10	Frid	5th day
11	Sat	6th day
		} within the octave, semid. <i>White</i> .
12	SUN	Sunday within the oct. semid. <i>White</i> .
13	Mon	Octave of the Epiph. doub. <i>White</i> .
14	Tues	St. Hilary, BC. semid. <i>White</i> .
15	Wed	St. Paul, 1st Hermit, C. doub. <i>White</i> .
16	Thur	St. Marcellus, PM. semid. <i>Red</i> .
17	Frid	St. Anthony, Ab. doub. <i>White</i> .
18	Sat	St. Peter's chair at Rome, gr. doub. <i>White</i> .
19	SUN	2d after Epiph. H. Name of JESUS, d. of 2d cl. <i>W</i> .
20	Mon	SS. Fabian and Sebastian, MM. doub. <i>Red</i> .
21	Tues	St. Agnes, VM. doub. <i>Red</i> .
22	Wed	SS. Vincent and Anastasius, MM. semid. <i>Red</i> .
23	Thur	St. Raymund of Pennafort, C. semid, <i>White</i> .
24	Frid	St. Timothy, BM. semid. <i>Red</i> .
25	Sat	Conversion of St. Paul, Ap. gr. doub. <i>White</i> .
26	SUN	3d Sund. after Epiph. semid. <i>White</i> .
27	Mon	St. John Chrysost, BCD. doub. <i>White</i> .
28	Tues	St. Polycarp, BM. semid. (26th,) <i>Red</i> .
29	Wed	St. Francis of Sales, BC. doub. <i>White</i> .
30	Thur	St. Martina, VM. semid. <i>Red</i> .
31	Frid	St. Peter Nolasco, C. doub. <i>White</i> .

THE PILGRIMS OF MARYLAND.

THE student of American history must ever regret that so little has been done to furnish the particulars of the first settlement and early transactions of Maryland, by such as having been actors in those scenes, could have supplied the loss of the early records, destroyed in Ingle and Clayborne's rebellion, about ten years after the landing in 1634. Had Maryland been equally fortunate with her sister colonies, in the possession of her early records, she had

not wanted an enlightened and impartial historian, to present to the world the enterprising and honorable actions, as he has with a masterly pen exhibited the just and liberal principles which distinguished the founders of this province.

Mr. McMahon, with a taste and industry worthy of his genius, has called from the mouldering and neglected records in the archives of the State, all that they possessed of interest on this subject. The subsequent publication, by the State, of the history of Maryland from its settlement to 1660 by Bozman, exhibits that patient and laborious scholar, after having devoted years of toil to his favorite work, unable to elucidate many important events, or to pourtray the characters of conspicuous individuals, for the want of authentic materials. A gleam of hope remains, that among the letters of the missionaries of the Society of Jesus, who first preached the gospel in Maryland, may be found much interesting matter for a history of the early days of that State. Enlightened scholars of every nation and creed have long appreciated those charming volumes, *Lettres Edifiantes et Curieuses*, which by their communications on civil and natural history, geography, astronomy, &c. &c. have added so much to the stores of learning; while their edifying accounts of religion have delighted all who esteem true virtue, and admire the heroism of the soldiers of Christ.

A young American clergyman, of the Society of Jesus, while pursuing his studies at Rome, found in the archives of that distinguished body, various letters similar to those collected in *Lettres Edifiantes*, written by Father Andrew White and other priests, who ac-

D. M.	SUN		Moon		☾ ☽ m
	rises h.m.	sets h.m.	rises h. m.		
1	7 23	4 37	4 46		4
2	7 23	4 37	5 51		4
3	7 23	4 37	6 55		5
4	7 23	4 37	☾ sets		5
5	7 22	4 38	5 24		5
6	7 22	4 38	6 31		6
7	7 21	4 39	7 35		6
8	7 21	4 39	8 41		7
9	7 20	4 40	9 50		7
10	7 19	4 41	10 58		8
11	7 19	4 41	morn.		8
12	7 18	4 42	12 6		8
13	7 17	4 43	1 21		9
14	7 17	4 43	2 36		9
15	7 16	4 44	3 54		10
16	7 15	4 45	5 8		10
17	7 15	4 45	6 15		10
18	7 14	4 46	☾ rises		11
19	7 13	4 47	5 54		11
20	7 12	4 48	6 57		11
21	7 12	4 49	8 6		12
22	7 10	4 50	9 12		12
23	7 9	4 51	10 14		12
24	7 8	4 52	11 15		12
25	7 7	4 53	morn.		13
26	7 6	4 54	12 16		13
27	7 5	4 55	1 18		13
28	7 4	4 56	2 20		13
29	7 3	4 57	3 19		13
30	7 2	4 58	4 18		14
31	7 1	4 59	5 12		14

MOON'S PHASES.

	D.	H.	M.
☉ New Moon,	3	8	53 A. M.
☾ First quarter,	10	11	3 A. M.
☉ Full Moon,	17	8	52 A. M.
☾ Last quarter,	25	5	49 A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Sat	St Ignatius, BM. semid. <i>Red.</i>
2	SUN	† 4th after Epiph. Pur. of the BVM. d. of 2 cl. <i>W.</i>
3	Mon	† St Blasius, BM. simp. <i>Red.</i>
4	Tues	† St Andrew of Corsica, BC. doub. <i>White.</i>
5	Wed	† St Agatha, VM. doub. <i>Red.</i>
6	Thur	† Office of the B. Sacrament, semid. <i>White.</i>
7	Frid	† St Romuald, Ab. doub. <i>White.</i>
8	Sat	† St John of Matha, C. doub. <i>White.</i>
9	SUN	† 5th after Epiph. semid. <i>Green.</i>
10	Mon	St Scholastica, V. doub. <i>White.</i>
11	Tues	Feria. <i>Green.</i>
12	Wed	Feria. <i>Green.</i>
13	Thur	Office of the B. Sacrament, semid. <i>White.</i>
14	Frid	St Valentine, M. simp. <i>Red.</i>
15	Sat	Office of the 6th Sund. after Epiph. semid. <i>Green.</i>
16	SUN	Septuagesima Sunday, semid. <i>Purple.</i>
17	Mon	Feria. <i>Purple.</i>
18	Tues	St Simeon, BM. simp. <i>Red.</i>
19	Wed	Feria. <i>Purple.</i>
20	Thur	Office of the B. Sacrament, semid. <i>White.</i>
21	Frid	Feria. <i>Purple.</i>
22	Sat	St Peter's chair at Antioch, gr. doub. <i>White.</i>
23	SUN	Sexagesima Sunday, semid. <i>Purple.</i>
24	Mon	Vigil, St Peter Damian, BCD. doub. (23d) <i>W.</i>
25	Tues	St Matthias, Ap. doub. of 2 cl. <i>Red.</i>
26	Wed	Feria. <i>Purple.</i>
27	Thur	Office of the B. Sacrament, semid. <i>White.</i>
28	Frid	Feria. <i>Purple.</i>
29	Sat	Office of the Concep. of BVM. semid. <i>White.</i>

accompanied the first settlers of Maryland. He brought with him copious extracts from these documents, which having been accidentally seen by John Bozman Kerr, Esq., an active member of the House of delegates, in this State, and an accomplished scholar, that gentleman proposed that the Legislature should take measures to procure all the information on the early history of Maryland, which might be found in the archives of the Jesuits. A resolution was adopted, which, it is hoped, will result in producing important materials for the future historian.

The following abridgment of the extracts from Father White, contains many particulars, which though not of great importance,

D. M.	SUN		Moon		D.
	rises h.m.	sets h.m.	rises h. m.	sets m	
1	7 0	5 0	5 5	14	
2	6 59	5 1	6 32	14	
3	6 58	5 2	sets	14	
4	6 57	5 3	6 29	14	
5	6 56	5 4	7 37	14	
6	6 55	5 5	8 47	14	
7	6 54	5 6	9 58	14	
8	6 53	5 7	11 10	15	
9	6 52	5 8	morn.	15	
10	6 51	5 9	12 24	15	
11	6 49	5 11	1 36	15	
12	6 48	5 12	2 50	15	
13	6 47	5 13	4 4	15	
14	6 45	5 15	4 52	14	
15	6 44	5 16	5 37	14	
16	6 43	5 17	6 15	14	
17	6 42	5 18	rises	14	
18	6 41	5 19	6 50	14	
19	6 39	5 21	7 55	14	
20	6 38	5 22	8 58	14	
21	6 37	5 23	10 0	14	
22	6 35	5 25	11 3	14	
23	6 34	5 26	morn.	14	
24	6 33	5 27	12 6	14	
25	6 31	5 29	1 9	13	
26	6 30	5 30	2 7	13	
27	6 29	5 31	3 4	13	
28	6 28	5 32	3 50	13	
29	6 26	5 34	4 31	13	

are interesting to the curious, having never before been published. His descriptions of various countries and their productions, which are very particular in the original, are in most cases omitted here. The paper from which these extracts were made, is in Latin, in the archives of the Society of Jesus at Rome. It appears to have been written from the city of St. Mary's, within about a month after the arrival of the first vessels, probably in April, 1634. It is entitled,

A report of the colony of the lord Baron of Baltimore, in Maryland, near Virginia, in which the quality, nature and condition of the country, and its many advantages and riches are described.

"There is a province near the English colony in Virginia, which, in honor of Maria his queen, his majesty the king of England wished to be called Maryland, or the land of Mary."

"This province his majesty, in his munificence, presented to the lord Baron of Baltimore, in the month of June, 1632. This distinguished nobleman, immediately resolved to settle a colony, with the particular intention of establishing the religion of the gospel and truth in that and the neighbouring country, where, as yet, the knowledge of the true God had never existed. He was encouraged in his enterprise by the favorable account of the country left by his worthy father, whose testimony founded upon actual observation was worthy of the utmost confidence, and was corroborated by the reports of others who had visited the same region,

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MARCH, THIRD MONTH,

MOON'S PHASES.

	D.	H.	M.
● New Moon,	3	11	4 P. M.
☾ First quarter,	10	6	7 P. M.
☉ Full Moon,	17	11	30 P. M.
☾ Last quarter,	26	1	40 A. M.

CALENDAR OF FEASTS.

D. M.	D. W.	
1	SUN	Quinquagesima Sunday, semid. <i>Purple.</i>
1	Mon	Feria, } <i>Purple.</i>
3	Tues	Feria, }
4	Wed	FD. Ash-Wednesday, 1st day of Lent. See page 5.
5	Thur	St Casimir, C. semid. (4th,) <i>White.</i>
6	Frid	FD. Office of the Passion of our Lord, gr. d. <i>Red.</i>
7	Sat	St Thomas of Aquin, CD. doub. <i>White.</i>
8	SUN	+ 1st Sunday of Lent, semid. <i>Purple.</i>
9	Mon	+ St Frances of Rome, Wid. doub. <i>White.</i>
10	Tues	+ The Forty Martyrs of Sebaste, semid. <i>Red.</i>
11	Wed	+ <i>Ember Day.</i> St John of God, C. doub. (8th) <i>W.</i>
12	Thur	+ St Gregory the Great, Pope & Doctor, doub. <i>W.</i>
13	Frid	+ <i>Ember Day.</i> Office of our Lord's crown, gr. d. <i>R.</i>
14	Sat	+ <i>Ember Day.</i> Feria. <i>Purple.</i>
15	SUN	+ 2nd of Lent, semid. <i>Purple</i>
16	Mon	Feria. <i>Purple.</i>
17	Tues	St Patrick, BC. semid. <i>White.</i>
18	Wed	Feria. <i>Purple.</i>
19	Thur	FD. St Joseph, Spouse of the BV., C. doub. <i>W.</i>
20	Frid	FD. Spear and Nails of our Lord. gr. d. <i>R.</i>
21	Sat	St Benedict, Ab. doub. <i>White.</i>
22	SUN	3d of Lent, semid. <i>Purple.</i>
23	Mon	Feria. <i>Purple.</i>
24	Tues	Feria. <i>Purple.</i>
25	Wed	+ ANNUNCIATION of the BV. doub. 2d class. <i>White.</i>
26	Thur	+ Feria. <i>Purple.</i>
27	Frid	+ FD. Office of the five Wounds of our Lord, gr. d. <i>R.</i>
28	Sat	+ Feria. <i>Purple.</i>
29	SUN	+ 4th of Lent, semid. <i>Purple.</i>
30	Mon	+ Feria. <i>Purple.</i>
31	Tues	+ Feria. <i>Purple.</i>

as well as by the published narrative of captain Smith who first described it." After alluding to the liberal conditions of settlement proposed by lord Baltimore, Father White continues:

"The interests of religion, constituted one of the first objects of Lord Baltimore, an object worthy indeed of Christians, of Angels, of Englishmen; than which, in all her ancient victories, Britain never achieved any thing more honorable. Behold those regions waiting for the harvest. They are prepared to receive the fruitful seed of the gospel. Messengers have been sent to

procure suitable persons to preach the life-giving doctrine, and regenerate the natives in the sacred waters of baptism. There are those now living in this city (St. Mary's,) who saw ambassadors from the Indian nations to Jamestown in Virginia, sent there for the purpose of effecting these objects. May we not suppose that many thousands were brought into the fold of Christ, in so glorious a work?" After a glowing and minute description of the country, with its trees, fruits and other productions, its rivers and the various kinds of fish, he proceeds to give the

NARRATIVE OF THE VOYAGE TO MARYLAND.

On the 22d of November, being St. Cecilia's day, under the gentle influence of an Eastern wind, we dropped down from the Isle of Wight. Having placed our ship under the protection of God, the Blessed Virgin Mother, St. Ignatius, and all the guardian angels of Maryland, we had progressed but a short distance when we were obliged, for the want of wind, to cast anchor off the fortress of Yarmouth, where we were welcomed by a salute. While lying here we were not without some apprehensions from our sailors, who began to murmur among themselves, alleging that they expected a messenger from land with letters: and because none arrived, they seemed disposed to create delays. A kind providence put an end to our fears; for during the night a strong but favorable wind sprang up, and our pinnace,* which apprehended an attack from a French brig, that kept within a

* The pinnace appears to have been a sloop of forty tons.

D. M.	SUN		Moon		Z m
	rises h.m.	sets h.m.	rises h. m.	sets h. m.	
1	6 25	5 35	5 5	5 13	
2	6 24	5 36	5 34	5 12	
3	6 23	5 37	sets	5 12	
4	6 21	5 39	6 35	5 12	
5	6 20	5 40	7 50	5 12	
6	6 18	5 42	9 2	5 11	
7	6 17	5 43	10 15	5 11	
8	6 16	5 44	11 33	5 11	
9	6 15	5 45	morn.	5 11	
10	6 13	5 47	12 48	5 10	
11	6 12	5 48	1 55	5 10	
12	6 10	5 50	2 53	5 10	
13	6 9	5 51	3 43	5 10	
14	6 8	5 52	4 23	5 9	
15	6 6	5 54	4 52	5 9	
16	6 5	5 55	5 18	5 9	
17	6 4	5 56	rises	5 8	
18	6 2	5 58	6 52	5 8	
19	6 1	5 59	7 53	5 8	
20	6 0	6 0	8 56	5 8	
21	5 58	6 2	9 59	5 7	
22	5 57	6 3	11 1	5 7	
23	5 56	6 4	morn,	5 7	
24	5 54	6 6	12 2	5 6	
25	5 53	6 7	12 59	5 6	
26	5 52	6 8	1 50	5 6	
27	5 50	6 10	2 35	5 5	
28	5 49	6 11	3 9	5 5	
29	5 48	6 12	3 39	5 5	
30	5 47	6 3	4 6	4 4	
31	5 45	6 5	4 30	4 4	

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APRIL, FOURTH MONTH,

MOON'S PHASES.

	D.	H.	M.
● New Moon,	2	10	19 A. M.
☾ First quarter,	9	1	21 A. M.
☉ Full Moon,	16	2	54 P. M.
☾ Last quarter,	24	6	46 P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Wed	+ Feria. <i>Purple.</i>
2	Thur	St Francis of Paula, C. doub. <i>White.</i>
3	Frid	FD. The most prec. Blood of our Lord, gr. db. <i>R.</i>
4	Sat	St Isidore, BCD. doub. (the crucif. is veiled,) <i>W.</i>
5	SUN	Passion Sunday, semid. <i>Purple.</i>
6	Mon	St Vincent Ferrier, C. doub. (from yesterday.) <i>W.</i>
7	Tues	Feria. <i>Purple.</i>
8	Wed	Feria. <i>Purple.</i>
9	Thur	Feria. <i>Purple.</i>
10	Frid	FD. Feast of Seven Dolours of the BV. gr. d. <i>W.</i>
11	Sat	St Leo the great, PCD. doub. <i>White.</i>
12	SUN	+ Palm Sunday, semid. <i>Purple.</i>
13	Mon	+ Feria. <i>Purple.</i>
14	Tues	+ Feria. <i>Purple.</i>
15	Wed	+ Feria. In the evening <i>Tenebræ. Purple.</i>
16	Thur	+ FD. Maundy Thur. doub of 1st cl. <i>Tenebræ. W.</i>
17	Frid	FD. Good Friday, d. of 1st cl. <i>Tenebræ. Black.</i>
18	Sat	+ FD. Holy Saturday, d. of 1st cl. <i>White.</i>
19	SUN	+ EASTER SUNDAY, db. of 1st cl. with an octave. <i>W.</i>
20	Mon	+ Easter Monday, doub. of 1st class. <i>White.</i>
21	Tues	+ Easter Tuesday, doub. of 1st class. <i>White.</i>
22	Wed	+ Of the Octave. Semid. <i>White.</i>
23	Thur	+ Of the Octave. Semid. <i>White.</i>
24	Frid	+ Of the Octave. Semid. <i>White.</i>
25	Sat	+ Of the Octave. Semid. <i>Litanies. White.</i>
26	SUN	+ Low Sunday, doub. <i>White.</i>
27	Mon	St Mark the Evang. d. 2d cl. (from 25th.) <i>Red.</i>
28	Tues	St Anselm, BCD. doub (from the 21st,) <i>White.</i>
29	Wed	St Peter, M. doub. <i>Red.</i>
30	Thur	St Catharine of Sienna, V. doub. <i>White.</i>

short distance of her, took advantage of the wind and put to sea. We, not willing to lose sight of her, followed her with all speed and thus frustrated the evil designs of our sailors; this was on the night of St. Clement's day, 23d of November. On the next morning about 10 o'clock, after receiving a second salute from the fort at Hurst, we were carried beyond the breakers at the extremity of the Isle of Wight, and narrowly escaped being driven on shore. Taking advantage of a strong fair wind on that day and the next night, we left the Western point of England, slackening sail, lest running ahead of the pinnace, she might fall into the hands of the pirates and Turks who then infested these seas. On the 24th of November, we made great headway until evening, when a violent storm arose, and our sloop being diffident of its strength, being only of 40 tons burden, hove to, and informed us that in case of danger, she would carry lights at her mast head. We were in a well built ship of 400 tons, as strong as iron and wood could make her, and our captain was one of great experience. The storm was so violent that we gave him the choice of returning to England or pursuing the voyage. His intrepidity and confidence in the untried powers of his ship, induced him to choose the latter. But in the middle of the night, in a boiling sea, we saw our sloop at a short distance from us, showing two lights at her mast head. Then indeed did we fear for her, and on losing sight of her we all supposed she had been swallowed up in the stormy sea. Six weeks elapsed before we again heard from her. But God had preserved her. Fearing that she could not survive the storm, she changed her course and took refuge in the Scilly Isles. She afterwards sailed in pursuit of us, and we met at the Antilles. On the 27th and 28th, we made but little progress. On Friday 29th, a most dreadful storm arose, that made the most fearless men tremble for the result. Among the Catholics, however, it made prayer more frequent, vows were offered in honor of the B. V. Mother, and her immaculate conception, of St. Ignatius, the patron Saint of Maryland, St Michael and all the guardian Angels. Each one prayed earnestly to expiate his sins

D. M.	SUN		Moon		S. m
	rises h.m.	sets h.m.	rises h. m.	sets h. m.	
1	5 44	6 16	4 54	4	
2	5 43	6 17	sets	4	
3	5 41	6 19	8 8	3	
4	5 40	6 21	9 26	3	
5	5 39	6 21	10 43	3	
6	5 37	6 23	11 56	2	
7	5 36	6 24	morn.	2	
8	5 35	6 25	12 58	2	
9	5 33	6 27	1 49	2	
10	5 32	6 28	2 30	1	
11	5 31	6 29	3 2	1	
12	5 30	6 30	3 29		Fast
13	5 28	6 32	3 53		
14	5 27	6 33	4 15		
15	5 26	6 34	4 35		
16	5 25	6 35	rises	1	
17	5 24	6 36	7 59	1	
18	5 23	6 37	9 1	1	
19	5 21	6 39	10 2	1	
20	5 20	6 40	10 59	1	
21	5 19	6 41	11 52	1	
22	5 18	6 42	morn.	2	
23	5 17	6 43	12 36	2	
24	5 16	6 44	1 14	2	
25	5 14	6 46	1 46	2	
26	5 13	6 47	2 15	2	
27	5 12	6 48	2 42	3	
28	5 10	6 50	3 5	3	
29	5 9	6 51	3 28	3	
30	5 8	6 52	3 58	3	

MOON'S PHASES.

	D.	H.	M.
● New Moon,	31	2	14 A. M.
☾ First quarter,	8	9	49 A. M.
☉ Full Moon,	6	6	21 A. M.
☾ Last quarter,	24	8	23 A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Frid	FD. SS Philip and James, App. d. of 2d cl. <i>Red.</i>
2	Sat	St. Athanasius, BCD. doub. <i>White.</i>
3	SUN	2d after East. Finding of the H. Cross, d. 2d cl. <i>W.</i>
4	Mon	St Monica, Wid. doub. <i>White.</i>
5	Tues	St Pius the V. PC. doub. <i>White.</i>
6	Wed	St. John before the Latin Gate, gr. doub. <i>Red.</i>
7	Thur	St. Stanislaus, BM. doub. <i>Red.</i>
8	Frid	Apparition of St. Michael, Archan. gr. doub. <i>W.</i>
9	Sat	St. Gregory Nazianzen, BCD. doub. <i>White.</i>
10	SUN	3d after Easter, semid. <i>White.</i>
11	Mon	St. Fidelis a Sigmar. C. doub, (24th April,) <i>W.</i>
12	Tues	SS. Nereus and Achilleus, MM. semid. <i>Red.</i>
13	Wed	St. Hermenegild, M. semid, (13th April,) <i>Red.</i>
14	Thur	SS Soter and Caius, PPM. semid. (22d April.) <i>R.</i>
15	Frid	St. George, M. semid. (23d April.) <i>Red.</i>
16	Sat	St. Ubaldus, BC. semid. <i>White.</i>
17	SUN	4th after Easter, St. Paschal Baylon, C. doub. <i>W.</i>
18	Mon	St Venantius, M. doub. <i>Red.</i>
19	Tues	St Peter Celestine, PC. doub. <i>White.</i>
20	Wed	St Bernardin of Sienna, C. semid. <i>White.</i>
21	Thur	SS Cletus & Marcel. PPM. semid. (28 April) <i>R.</i>
22	Frid	St Antoninus, BC. semid (10th inst,) <i>White.</i>
23	Sat	Office of the Conception of the BV. semid. <i>White.</i>
24	SUN	5th after Easter, semid. <i>White.</i>
25	Mon	<i>Rogation day</i> , St Gregory VII. PC. d. <i>Lit. W.</i>
26	Tues	<i>Rogation day</i> , St Philip Neri, C. d. <i>Litan. White.</i>
27	Wed	<i>Rog. day</i> , Vig. St Mary Mag. of Paz. V. semid. <i>W.</i>
28	Thur	ASCENSION of our Lord, d. of 1 cl. with oct. <i>W.</i>
29	Frid	Of the Octave, semid. <i>White.</i>
30	Sat	Of the Octave, semid. <i>White.</i>
31	SUN	Sunday within the Octave.

through the sacrament of penance. For having unshipped her rudder, our vessel was tossed about at the mercy of the winds and waves. At first I feared that the loss of our ship and death awaited me, but after spending some time in prayer, and having declared to the Lord Jesus, and to his Holy Mother, St. Ignatius and the protecting angels of Maryland, that the purpose of this voyage was to pay honor to the blood of our Redeemer, by the conversion of barbarians, I arose with a firm confidence that through the

D. M.	SUN		Moon		☾ m
	rises h.m.	sets h.m.	sets h. m.	☾ m	
1	5 7	6 53	6 55	3	
2	5 56	6 54	8 24	3	
3	5 5	6 55	9 37	4	
4	5 4	6 56	10 48	4	
5	5 3	6 57	11 45	4	
6	5 2	6 58	morn.	4	
7	5 1	6 59	12 34	4	
8	5 0	7 0	1 8	4	
9	4 59	7 1	1 37	4	
10	4 58	7 2	2 2	4	
11	4 57	7 3	2 21	4	
12	4 56	7 4	2 42	4	
13	4 55	7 5	3 3	4	
14	4 54	7 6	3 36	4	
15	4 53	7 7	3 53	4	
16	4 52	7 8	☾ rises	4	
17	4 51	7 9	8 44	4	
18	4 50	7 10	8 49	4	
19	4 49	7 11	10 35	4	
20	4 48	7 12	11 14	4	
21	4 48	7 12	11 57	4	
22	4 48	7 13	morn.	4	
23	4 47	7 14	12 17	3	
24	4 46	7 14	12 41	3	
25	4 46	7 15	1 4	3	
26	4 45	7 16	1 27	3	
27	4 44	7 17	1 52	3	
28	4 43	7 17	2 19	3	
29	4 43	7 18	2 57	3	
30	4 42	7 19	3 39	3	
31	4 41	7 19	sets	3	

mercy and goodness of God, we should escape the dangers that seemed to threaten our destruction. I had bowed myself down in prayer, during the greatest rage of the tempest, and, let the true God be glorified! scarcely had I finished before the storm was ceasing. I felt myself imbued with a new spirit, and overspread with a flood of joy and admiration at the benevolence of God to the people of Maryland, to whom we were sent. Blessed forever be the merciful charities of our dear Redeemer. The remainder of the voyage which lasted three months, was prosperous; our captain affirmed that he never witnessed a more pleasant and happy one. The period of three months included the time we spent at the islands of the Antilles, but we were in fact only seven weeks and two days at sea."

"In sailing along the Spanish coasts, we were apprehensive of falling into the hands of the Turks, but we never met them. Having passed the pillars of Hercules and the Madeira islands, we were able to scud before the wind with full sail. The winds are not variable in those regions, but always blow in a south west direction, which was our exact course. At a distance of about three leagues from us we descried three sail of vessels, the smallest of which appeared to be larger than ours. Fearing they were Turkish pirates, we were careful to avoid them, though we prepared our vessel for action. But as they showed no disposition to engage us, we concluded they were merchantmen, bound for the fortunate islands, and as much afraid of us, as we were of them."

Father White, after some philosophical reasoning to account for the trade

1840.

JUNE, SIXTH MONTH,

MOON'S PHASES.

	D.	H.	M.
● New Moon,	29	8	57 P. M.
☾ First quarter,	6	8	16 P. M.
☉ Full Moon,	14	9	48 P. M.
☾ Last quarter,	22	6	30 P. M.

CALENDAR OF FEASTS.

D. M.	D. W.	
1	Mon	Of the Octave, semid. <i>White.</i>
2	Tues	Of the Octave, semid. <i>White.</i>
3	Wed	Of the Octave, semid. <i>White.</i>
4	Thur	Octave of the Ascension, doub. <i>White.</i>
5	Frid	St Francis Caracciolo, C. d. (from the 4th,) <i>W.</i>
6	Sat	Vigil of Pentecost, semid. <i>Fast. Red.</i>
7	SUN	† WHIT-SUNDAY, doub. of 1st cl. with oct. <i>Red.</i>
8	Mon	† FD. Whit Monday, doub. of 1st cl. <i>Red.</i>
9	Tues	† FD. Whit-Tuesday, doub. of 1st cl. <i>Red.</i>
10	Wed	† <i>Ember day.</i> Of the oct. semid. <i>Fast. Red.</i>
11	Thur	† Of the Octave, semid. <i>Red.</i>
12	Frid	† <i>Ember day.</i> Of the Octave. <i>Fast. Red.</i>
13	Sat	† <i>Ember day.</i> Of the oct. <i>Fast.</i> After Ves. <i>S.Reg.R.</i>
14	SUN	† Trinity Sunday, doub. of 2d class. <i>White.</i>
15	Mon	† FD. St Barnabas, Ap. gr. d. (from the 11th,) <i>R.</i>
16	Tues	† St Norbert, B.C. doub. (from the 6th,) <i>White.</i>
17	Wed	† St John Facundo, C. doub. (from the 12th,) <i>W.</i>
18	Thur	† CORPUS CHRISTI, doub. of 1st cl. with oct. <i>W.</i>
19	Frid	† St Juliana of Falconieri, V. doub. <i>White.</i>
20	Sat	† Of the Octave, semid. <i>White.</i>
21	SUN	† Sund. within the oct. 2d after Pent. semid. <i>W.</i>
22	Mon	† Of the Octave, semid. <i>White.</i>
23	Tues	† Vigil. Of the Octave, semid. <i>White.</i>
24	Wed	† FD. Nativ. of St John Bap. d. of 1 cl. with oct. <i>W.</i>
25	Thur	† Octave of Corpus Christi, doub. <i>White.</i>
26	Frid	FD. Feast of the Sacred Heart of Jesus, gr. d. <i>W.</i>
27	Sat	Vigil. <i>Fast.</i> St Anthony of Pad. C. d. (13th,) <i>W.</i>
28	SUN	3d Sunday after Pentecost, semid. <i>White.</i>
29	Mon	† FD. SS Pet. & Paul, App. d. of 1 cl. with oct. <i>R.</i>
30	Tues	† Commemoration of St Paul, Ap. doub. <i>Red.</i>

winds, some interesting descriptions of the tropical birds, and the flying fish, &c. &c. seen on their passage, remarks, that "during the entire voyage no person was attacked with any disease, except that at Christmas, wine having been freely distributed in honor of that festival, several drank of it immoderately; thirty persons were seized with a fever the next morning, of whom about twelve died shortly after; of these, two were Catholics, namely, Nicholas Fairfax and James Barefoot."

The route taken by the pilgrims, is described to have been by the Azores, and to Barbadoes, at which latter island they landed

on the 5th of January, 1634, new style. Instead of the hospitable reception which they expected from the governor and inhabitants, who were English, Father White says; "the governor and the inhabitants plotted together to exact unreasonable prices for provisions and other necessary supplies." From the great abundance of potatoes in the island, they received a wagon load gratis.

At the time of the arrival of our pilgrims, the slaves had rebelled, and determined to seize the first vessel that should arrive, but being discovered, the ringleaders were executed, and, says the narrator, "our vessel being the first that touched the shore, was the destined prize, and the very day we landed we found eighty men under arms, to check the startling danger."

After describing the island of Barbadoes and its productions, the writer says; "on the night of the 24th of January, we weighed anchor, and passing the island St. Lucia at noon on the following day, we arrived in the evening at an island inhabited by savages only. A rumor had been caught by our sailors, from some Frenchmen who had been shipwrecked, that this island contained an animal in whose forehead was a stone of uncommon brilliancy, called a carbuncle." Father White dryly remarks, "its author must answer for the truth of this report." At dawn on the following day they reached Guadaloupe, and at noon arrived at Montserrat, "inhabited by Irishmen driven from Virginia, on account of their profession of the Catholic faith." Thence they sailed to another island, where they spent one day, thence to

D. M.	SUN		Moon		☾ m
	rises h.m.	sets h.m.	sets h. m.	sets m	
1	4 40	7 20	9 20		2
2	4 39	7 21	10 6		2
3	4 39	7 21	10 47		2
4	4 39	7 22	11 17		2
5	4 38	7 22	11 40		2
6	4 38	7 22	morn.		2
7	4 37	7 23	12 4		1
8	4 37	7 23	12 24		1
9	4 37	7 23	12 45		1
10	4 37	7 23	1 9		1
11	4 36	7 24	1 36		1
12	4 36	7 24	2 7	S	1
13	4 36	7 24	2 44		1
14	4 36	7 25	rises		0
15	4 35	7 25	8 31		0
16	4 35	7 25	9 11		0
17	4 35	7 25	9 46		1
18	4 35	7 25	10 17		1
19	4 35	7 25	10 43		1
20	4 35	7 25	11 7		1
21	4 34	7 25	11 28		1
22	4 35	7 25	11 52		2
23	4 35	7 25	morn.		2
24	4 35	7 25	12 17		2
25	4 35	7 25	12 44		2
26	4 35	7 25	1 20		2
27	4 35	7 25	2 4		2
28	4 35	7 25	3 0		3
29	4 36	7 24	sets		3
30	4 36	7 24	8 53		3

1840.

JULY, SEVENTH MONTH,

MOON'S PHASES.

	D.	H.	M.
● New Moon,	28	4	27 P. M.
☾ First quarter,	6	9	2 A. M.
☉ Full Moon,	14	12	29 P. M.
☾ Last quarter,	22	1	45 A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Wed	† Oct. of the Nativity of St John the Bap. db. <i>W.</i>
2	Thur	† FD. Visitation of the BVM. gr. doub. <i>White.</i>
3	Frid	† St Basil the great, BCD. d. (from 14th June,) <i>W.</i>
4	Sat	† St William, Ab. doub. (from 25th June,) <i>White.</i>
5	SUN	† 4th after Pentecost, semid. <i>Red.</i>
6	Mon	† Octave of SS Peter and Paul, doub. <i>Red.</i>
7	Tues	SS John and Paul, MM. d. (from 26th June,) <i>R.</i>
8	Wed	St Elizabeth, Queen of Portugal, semid. <i>White.</i>
9	Thur	St Margaret, Queen of Scots, (from 10th June,) <i>W.</i>
10	Frid	The Seven Brothers, MM. semid. <i>Red.</i>
11	Sat	St Leo, PC. semid. (from 28th June,) <i>White.</i>
12	SUN	5th after Pentecost, St John Gualbert, Ab. d. <i>W.</i>
13	Mon	St Anacletus, PM. semid. <i>Red.</i>
14	Tues	St Bonaventure, BCD. semid. <i>White.</i>
15	Wed	St Henry, Emperor, C. semid. <i>White.</i>
16	Thur	FD. Our Lady of Mount Carmel, gr. doub. <i>W.</i>
17	Frid	St Alexius, C. semid. <i>White.</i>
18	Sat	St Camillus of Lellis, C. doub. <i>White.</i>
19	SUN	6th after Pentecost, St Vincent of Paul, C. d. <i>W.</i>
20	Mon	St Jerome Æmil. C. doub. <i>White.</i>
21	Tues	St Praxedes, V. simp. <i>White.</i>
22	Wed	St Mary Magdalen, Pen. doub. <i>White.</i>
23	Thur	St Apollinaris, BM. doub. <i>Red.</i>
24	Frid	Vigil of St James. <i>Purple.</i>
25	Sat	St James, Ap. doub. of 2d cl. <i>Red.</i>
26	SUN	7th after Pent. St Ann, Mother of the BVM. gr.
27	Mon	St Pantaleon, M. simp. <i>Red.</i> [d. <i>White.</i>
28	Tues	SS Nazarius and Celsus, MM. semid. <i>Red.</i>
29	Wed	St Martha, V. semid. <i>White.</i>
30	Thur	Office of the B. Sacrament, semid. <i>White.</i>
31	Frid	St Ignatius, C. Patron of the Maryl. Mis. d. <i>W.</i>

St. Christopher's, where they remained ten days, by the friendly invitation of the English governor and two captains, "who were Catholics." The governor of a French colony in the same island also welcomed them warmly. Father White continues; "having at length weighed anchor, hence we pursued our voyage until we reached a point on the coast of Virginia, called "Comfort," on the 27th of February. We were under a good deal of dread, from the unfriendliness of the English inhabitants of Virginia, to whom our colony had been an unwelcome theme. We brought, however,

D. M.	SUN		Moon		D.
	rises h. m.	sets h. m.	sets h. m.	sets h. m.	
1	4 36	7 24	9 25	3	3
2	4 37	7 23	9 54	4	4
3	4 37	7 23	10 21	4	4
4	4 37	7 23	10 43	4	4
5	4 38	7 22	11 5	4	4
6	4 38	7 22	11 26	4	4
7	4 39	7 21	11 50	5	5
8	4 39	7 21	morn.	5	5
9	4 39	7 21	11 15	5	5
10	4 40	7 20	12 49	5	5
11	4 40	7 20	1 29	5	5
12	4 41	7 19	2 15	5	5
13	4 41	7 19	3 8	6	6
14	4 42	7 18	rises	6	6
15	4 43	7 17		6	6
16	4 43	7 17	8 15	6	6
17	4 44	7 16	8 42	6	6
18	4 45	7 15	9 6	6	6
19	4 46	7 14	9 28	6	6
20	4 46	7 14	9 51	6	6
21	4 47	7 13	10 13	6	6
22	4 48	7 12	10 40	6	6
23	4 49	7 11	11 10	6	6
24	4 50	7 10	11 50	6	6
25	4 51	7 9	morn.	6	6
26	4 52	7 8	12 40	6	6
27	4 52	7 8	1 39	6	6
28	4 53	7 7	5 51	6	6
29	4 54	7 6	sets	6	6
30	4 55	7 5	7 42	6	6
31	4 56	7 4	8 20	6	6
			8 43	6	6

letters from the king and the high constable of England, to the governor of the province, which contributed very much to appease their feelings and to procure us future advantages. After receiving kind treatment for nine or ten days, we set sail, and on the 3d of March, having arrived in the Chesapeake bay, we tacked to the north to reach the Potomac river, to which we gave the name of St. Gregory. We called the point which stands on the South St. Gregory,* that on the North St. Michael,† in honor of the choir of Angels. A larger and more beautiful stream I never have seen. The Thames compared with it is but a rivulet. Bounded on the sides by no marshes, it runs between solid and rising banks. On either side are splendid forests, not overgrown by weeds or briars: you might drive a four-horse carriage, with the reins loose in your hands, through them. We found the natives armed at the very mouth of the river. That night, fires were blazing throughout the country, and as they had never seen so large a ship as ours, messengers were sent around to announce the arrival of a canoe as large as an island, and numbering as many men as the trees in a forest. We passed on to the Heron islands, so called from immense flocks of those birds. We touched at the first of them, which we called St. Clement's, on which, owing to its sloping banks, we could only land by fording. Here the maids who had landed to wash the clothes, were almost drowned by the upsetting of the boat. I lost a large portion of my linen, no small

* Smith's Point.

† Point Lookout.

1840. AUGUST, EIGHTH MONTH,

MOON'S PHASES.

	D.	H.	M.
● New Moon,	27	1	43 A. M.
☾ First quarter,	5	12	13 A. M.
☉ Full Moon,	13	2	14 A. M.
☾ Last quarter,	20	7	16 A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Sat	St Peter's chains, gr. doub. <i>White.</i>
2	SUN	8th after Pentecost, semid. <i>Green.</i>
3	Mon	Finding of the relics of St Steph. 1st M. semid. <i>R.</i>
4	Tues	St Dominic, C. doub. <i>White.</i>
5	Wed	Dedication of St Mary's <i>ad Nives</i> , gr. doub. <i>W.</i>
6	Thur	FD. Transfiguration of our Lord, gr. d. <i>White.</i>
7	Frid	St Cajetan, C. doub. <i>White.</i>
8	Sat	Vigil. SS. Cyriacus and Comp. MM. semid. <i>Red.</i>
9	SUN	9th after Pent. semid. <i>Green.</i>
10	Mon	FD. St Lawrence, M. d. of 2d cl. with an oct. <i>R.</i>
11	Tues	Of the Octave, semid. <i>Red.</i>
12	Wed	St Clare, V. doub. <i>White.</i>
13	Thur	Of the Octave, semid. <i>Red.</i>
14	Frid	Vigil. Of the Octave, semid. <i>Fast. Red.</i>
15	Sat	† ASSUMPTION of the BVM. d. 1 cl. with an oct. <i>W.</i>
16	SUN	† 10th after Pent. St Joac. Fath. of BVM. gr. d. <i>W.</i>
17	Mon	† Octave of St. Lawrence, doub. <i>Red.</i>
18	Tues	† St Hyacinth C. doub (from 16th inst,) <i>White.</i>
19	Wed	† Of the Octave, semid. <i>White.</i>
20	Thur	† St Bernard, Ab. and Doct. doub. <i>White.</i>
21	Frid	† St Jane Frances de Chantal, Wid. doub. <i>White.</i>
22	Sat	† Vigil. Octave of the Assumption, doub. <i>White.</i>
23	SUN	11th after Pent. St Philip of Beneti, C. doub. <i>W.</i>
24	Mon	St Bartholomew, Ap. doub. 2d. class. <i>Red.</i>
25	Tues	St Lewis, King of France, C. semid. <i>White.</i>
26	Wed	St Zephyrinus, BM. simple. <i>Red.</i>
27	Thur	St Joseph Calasactius, C. doub. <i>White.</i>
28	Frid	St Augustine, BCD. doub. <i>White.</i>
29	Sat	Beheading of St. John Baptist, gr. doub. <i>Red.</i>
30	SUN	12th after Pent. & 1st Sept. St Rose of Lima, V. <i>W.</i>
31	Mon	St Raymund Nonnatus, C. doub. <i>White.</i>

loss in this part of the world. This island abounds in cedar trees, sassafras, and all those herbs and flowers entering into the class of salads, and the walnut tree, with a heavy shell and a small but very delicious kernel. A scope of four hundred acres did not appear sufficient for our new plantation. We desired a place which might preclude the commerce of the river to strangers, and also the possibility of their infringing on our boundaries. This was the most narrow crossing of the river."

D. M.	SUN		Moon		☾
	rises h.m.	sets h.m.	sets h. m.	☾ m	
1	4 57	7 3	9 3	6	
2	4 58	7 2	9 25	6	
3	4 59	7 1	9 51	6	
4	5 07	0	10 17	6	
5	5 16	59	10 48	6	
6	5 26	58	11 25	6	
7	5 36	57	morn.	6	
8	5 46	56	12 10	5	
9	5 56	55	1 2	5	
10	5 66	54	1 59	5	
11	5 76	53	3 3	5	
12	5 96	54	4 8	5	
13	5 106	50	rises		5
14	5 116	49	7 34	4	
15	5 126	48	7 56	4	
16	5 136	47	8 18	4	
17	5 146	46	8 42	4	
18	5 156	45	9 12	4	
19	5 176	43	9 49	3	
20	5 186	42	10 34	3	
21	5 196	41	11 29	3	
22	5 206	40	morn.	3	
23	5 216	39	12 28	2	
24	5 236	37	1 52	2	
25	5 246	36	3 7	2	
26	5 256	35	4 21	2	
27	5 276	33	sets		1
28	5 286	32	7 13	1	
29	5 296	31	7 36	1	
30	5 306	30	7 58	0	
31	5 316	29	8 23	0	

"On the day of the annunciation of the B. V. Mary, 25th of March, we first offered the sacrifice of the Mass, never before done in this region of the world. After which, having raised on our shoulders, an immense cross, which we had fashioned from a tree, and going in procession to the designated spot, assisted by the governor,* commissary and other Catholics, we erected the trophy of Christ the Saviour, and humbly bent the knee in reverence during the devout recitation of the litany of the holy cross. Our governor, however, having understood that the great chief of Piscataway was obeyed by many petty chiefs, determined to visit him, to explain the objects of our coming; that having conciliated his good will, our settlement might be more favorably regarded by the rest. Having therefore joined to our pinnace another which he had procured in Virginia, and leaving the ship at anchor off St. Clement's, retracing his course, he sailed up the southern bank of the river. Finding the savages had fled into the interior, he proceeded to the village, which taking its name from the river is yet called Potomac. Here he found Archihu, the uncle and tutor of the king, who was yet a boy. The regency was in prudent and experienced hands. Father Hatham, who accompanied the governor, (for I was detained with the baggage,) explained, by means of an interpreter, the truths of the Christian religion. The chief listened to him willingly, after acknowledging his own faults. Being informed that no hostile motives had brought us among them, but that feelings of benevolence prompted us to impart to

* Leonard Calvert.

1840. SEPTEMBER, NINTH MONTH,

MOON'S PHASES.

	D.	H.	M.
● New Moon,	25	1	26 P. M.
☾ First quarter,	3	5	37 P. M.
☉ Full Moon,	11	2	47 P. M.
☾ Last quarter,	18	12	31 P. M.

CALENDAR OF FEASTS.

D. M.	D. W.	
1	Tues	St Egidius, Ab. Simp. <i>White.</i>
2	Wed	St Stephen, King of Hungary, C. semid. <i>White.</i>
3	Thur	Office of the B. Sacrament, semid. <i>White.</i>
4	Frid	Feria. <i>Green.</i>
5	Sat	St Lawrence Justinian, BC. semid. <i>White.</i>
6	SUN	13th after Pentecost, semid. <i>Green.</i>
7	Mon	Feria. <i>Green.</i>
8	Tues	† FD. Nativ. of the BVM. d. 2d cl. with an oct. <i>W.</i>
9	Wed	† Of the Octave, semid. <i>White.</i>
10	Thur	† St Nicholas of Tolentino, C. doub. <i>White.</i>
11	Frid	† Of the Octave. <i>White.</i>
12	Sat	† Of the Octave, semid. <i>White.</i>
13	SUN	† 14th after Pent. Holy Name of Mary, gr. d. <i>W.</i>
14	Mon	† Exaltation of the Holy Cross, gr. doub. <i>Red.</i>
15	Tues	† Octave of the Nativity of BV. doub. <i>White.</i>
16	Wed	<i>Ember day.</i> SS. Cor. & Cyp. MM. semid. <i>Fast. R.</i>
17	Thur	Stigmas of St Francis, doub. <i>White.</i>
18	Frid	<i>Ember day.</i> St Joseph of Cupertino, C. d. <i>Fast. W.</i>
19	Sat	<i>Emb. day.</i> SS. Jan. and Comp. MM. d. <i>Fast. R.</i>
20	SUN	15th after Pent. Seven Dol. of the BV. gr. d. <i>W.</i>
21	Mon	FD. St Matthew, Ap. & Evang. doub. 2d. cl. <i>R.</i>
22	Tues	St Thomas of Villanova, BC. doub. <i>White.</i>
23	Wed	St Linus, PM. semid. <i>Red.</i>
24	Thur	Our Lady of Mercy, gr. doub. <i>White.</i>
25	Frid	SS Eustachius and Comp. MM. d. (20th inst,) <i>R.</i>
26	Sat	Office of the Conception, semid. <i>White.</i>
27	SUN	16th after Pentecost and 5th Sept. semid. <i>Green.</i>
28	Mon	St Wenceslaus, M. semid. <i>Red.</i>
29	Tues	† FD. Dedication of St Michael, Arch. d. 2d cl. <i>W.</i>
30	Wed	† St Jerome, CD. doub. <i>White.</i>

them the advantages of civilization, and to open the path of heaven to them, and to the more distant regions, he expressed himself not only well satisfied, but very grateful at our arrival. The interpreter was from the Protestants of Virginia. As the Father could not explain every thing at once, he promised to return in a short time. "I think," said Archihu, "that we should all eat of the same table: my young men will visit the hunting grounds for you, and all things shall be in common with us." From hence we went to Piscataway, where all immediately flew to arms. About one hundred, armed with bows, were drawn up

D. M.	SUN		Moon		S.F. m
	rises h.m.	sets h.m.	sets h. m.		
1	5 32	6 28	8 54	0	
2	5 34	6 26	9 29	1	
3	5 35	6 25	10 8	1	
4	5 37	6 23	10 57	1	
5	5 38	6 22	11 55	2	
6	5 39	6 21	morn.	2	
7	5 40	6 20	12 56	2	
8	5 41	6 19	2 0	3	
9	5 43	6 17	3 6	3	
10	5 44	6 16	4 12	3	
11	5 45	6 15) rises	4	
12	5 47	6 13		4	
13	5 48	6 12	6 57	4	
14	5 49	6 11	7 24	5	
15	5 50	6 10	7 19	5	
16	5 52	6 8	8 42	5	
17	5 53	6 7	9 34	6	
18	5 54	6 6	10 37	6	
19	5 56	6 4	11 48	6	
20	5 57	6 3	morn.	7	
21	6 58	6 2	1 0	7	
22	6 0	6 0	2 14	7	
23	5 13	5 59	3 28	8	
24	6 25	5 58	4 40	8	
25	6 35	5 57) sets	8	
26	6 55	5 55		9	
27	6 65	5 54	6 38	9	
28	6 75	5 53	7 3	9	
29	6 95	5 51	7 34	10	
30	6 105	5 50	8 14	10	

with their chief at their head. On learning our pacific intentions, laying aside his fears, the chief stepped into the pinnacle, and on understanding our benevolent views in their regard, gave us liberty to settle on any part of his kingdom we might select. In the meantime, while the governor was on his journey to the emperor, the savages at St. Clement's becoming more bold, mixed familiarly with our sentries. We were accustomed to keep up a patrol day and night, to protect our wood cutters, and our vessel, which was now undergoing repairs, from any sudden attack. The natives expressed their surprise at the size of our vessel, and wondered what part of the earth produced a tree large enough to make such a boat, for they thought that it, like an Indian canoe, was hewn out of the trunk of a single tree. The report of our cannon struck them dumb with fear."

"In his visit to the emperor, our governor carried with him as a companion, one Henry Fleet, a captain among the settlers in Virginia, a man much beloved by the natives, and skilled in the knowledge of their language and settlements. In the beginning he was very obliging to us, but being seduced by the malicious counsels of a certain Clayborne, he became very hostile, and in the most artful manner inflamed the minds of the natives against us. However, while he was our friend, he pointed out to our governor a suitable place for a settlement, than which a more heavenly and lovely spot Europe could not furnish. Having proceeded

MOON'S PHASES.

	D.	H.	M.
● New Moon,	25	3	57 A. M.
☾ First quarter,	3	12	37 P. M.
☉ Full Moon,	11	2	13 A. M.
☾ Last quarter,	17	6	57 P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Thur	† St Remigius, B. of Rheims, C. semid. <i>White.</i>
2	Frid	† FD. Our Guardian Angels, gr. doub. <i>White.</i>
3	Sat	† SS Cosmas & Dam. MM. semid. (27th Sept.) <i>R.</i>
4	SUN	† 17th after Pent. Feast of the H. Rosary, gr. d. <i>W.</i>
5	Mon	† St Francis of Assisium, C. d. (yesterday,) <i>W.</i>
6	Tues	† St Bruno, C. doub. <i>White.</i>
7	Wed	St Mark, PC. simp. <i>White.</i>
8	Thur	St Bridget, Wid. doub. <i>White.</i>
9	Frid	SS Dionysius and Comp. MM. semid. <i>Red.</i>
10	Sat	St Francis Borgia, C. semid. <i>White.</i>
11	SUN	18th after Pent. and 2d of Oct. semid. <i>Green.</i>
12	Mon	Feria. <i>Green.</i>
13	Tues	St Edward, King of England, C. semid. <i>White.</i>
14	Wed	St Callixtus, PM. doub. <i>Red.</i>
15	Thur	St Theresa, V. doub. <i>White.</i>
16	Frid	Feria. <i>Green.</i>
17	Sat	St Hedwigis, Wid. semid. <i>White.</i>
18	SUN	19th after Pent. St Luke the Evang. d. of 2d. cl. <i>R.</i>
19	Mon	St Peter of Alcantara, C. doub. <i>White.</i>
20	Tues	St John Cantius, C. doub. <i>White.</i>
21	Wed	St Hilarion, Ab. simp. <i>White.</i>
22	Thur	Office of the B. Sacrament, semid. <i>White.</i>
23	Frid	Feria. <i>Green.</i>
24	Sat	Office of the Conception, semid. <i>White.</i>
25	SUN	20th after Pent. and 4th Oct. semid. <i>Green.</i>
26	Mon	St Evaristus, PM. simp. <i>Red.</i>
27	Tues	Vigil of SS Simon and Jude. <i>Purple.</i>
28	Wed	FD. SS Simon and Jude, App. d. 2d cl. <i>Red.</i>
29	Thur	Office of the B. Sacrament, semid. <i>White.</i>
30	Frid	Feria. <i>Green.</i>
31	Sat	Vigil of All Saints. <i>Fast. Purple.</i>

from St. Clement's* about a league to the north, we glided into the mouth of a river to which we gave the name of St. George.† This river flows from south to north about 20 miles, before it loses, like the Thames, the salt water taste. In its mouth are two harbours, in which 300 ships of the line could ride at anchor. We placed one of them under the protection of St. George, the other more interior under that of the B. V. Mary.‡

On the left side of the river was the settlement of Yaocomieo. We ascended on the right side, and having halted about a thou-

D. M.	SUN		Moon		E. M.
	rises h.m.	sets h.m.	sets h. m.	sets m	
1	6 11	5 49	8 59	10	
2	6 12	5 48	9 52	11	
3	6 14	5 46	10 51	11	
4	6 15	5 45	11 54	11	
5	6 16	5 44	morn.	12	
6	6 18	5 42	12 59	12	
7	6 19	5 41	2 5	12	
8	6 20	5 40	3 12	12	
9	6 22	5 38	4 21	13	
10	6 23	5 37	5 31	13	
11	6 24	5 36	rises		13
12	6 26	5 34	6 10	4	
13	6 27	5 33	6 47	14	
14	6 28	5 32	7 37	14	
15	6 29	5 31	8 38	14	
16	6 31	5 29	9 48	14	
17	6 32	5 28	0 1	15	
18	6 33	5 27	morn.	15	
19	6 35	5 25	12 16	15	
20	6 36	5 24	1 28	15	
21	6 37	5 23	2 36	15	
22	6 38	5 22	3 42	15	
23	6 40	5 20	4 48	16	
24	6 41	5 19	5 53	16	
25	6 42	5 18	sets		16
26	6 44	5 16	5 40	16	
27	6 45	5 15	6 15	16	
28	6 46	5 14	6 59	16	
29	6 47	5 13	7 49	16	
30	6 48	5 12	8 45	16	
31	6 50	5 10	9 46	16	

sand paces from the shore, we selected a site for the city to be designated by the name of St. Mary. And to avoid all imputation of injury, and occasion of enmity, having given in payment hatchets, axes, hoes, and some yards of cloth, we bought from the king about thirty miles of that part of the country now called Augusta Caroline.§

A fierce and warlike nation of savages called the Susquehannahs, particularly hostile to king Yaocomieo, made frequent incursions into his territory and devastated his settlements. The inhabitants, through fear of these savages, were forced to seek other homes. This was the cause of our having so promptly obtained possession of that part of his kingdom: God, in his goodness, opening a path for his law and eternal light by these means. The natives emigrate here and there daily, leaving behind them the fields and clearings that surrounded their homes. It amounts almost to a miracle that savages, who but a few days before arrayed themselves in arms against us, should now with the meekness of the lamb throw themselves on our mercy, and deliver up every thing to us. Here the finger of God is evident, and doubtless Providence has some good in store for this nation. A few have been permitted to retain their dwellings for one

* By this designation of St. Clement's, it would seem that the island now called St. George's was the place where the settlers first landed. The island now called St. Clement's is 20 miles above St. Mary's river.

† Now called St. Mary's river.

‡ This harbour must be either the mouth of what is now called St. George's river, or the entrance to St. Inigoe's creek.

§ Now St. Mary's county.

1840. NOVEMBER, ELEVENTH MONTH,

MOON'S PHASES.

	D.	H.	M.
● New Moon,	23	9	11 P. M.
☾ First quarter,	2	8	3 A. M.
☉ Full Moon,	9	12	50 P. M.
☾ Last quarter,	16	3	52 A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	SUN	+ 21st after Pent. ALL SAINTS, d. 1 cl. with oct. <i>W.</i>
2	Mon	+ Of the Oct. semid. Com. of All Souls. <i>Black.</i>
3	Tues	+ Of the Octave, semid. <i>White.</i>
4	Wed	+ St Charles Borromeo, BC. doub. <i>White.</i>
5	Thur	+ Of the Octave, } semid. <i>White.</i>
6	Frid	+ Of the Octave, }
7	Sat	+ Of the Octave, }
8	SUN	+ 22d after Pent. Oct. of All Saints, d. <i>W.</i>
9	Mon	Dedication of St John Lateran, doub. <i>White.</i>
10	Tues	St Andrew Avelline, C. doub. <i>White.</i>
11	Wed	St Martin, Bishop of Tours, C. doub. <i>White.</i>
12	Thur	St Martin, PM. simp. <i>Red.</i>
13	Frid	St Didacus, C. semid. <i>White.</i>
14	Sat	Office of the Conception, semid. <i>White.</i>
15	SUN	23d after Pent. and 4th Nov. St Gertrude. V. d. <i>W.</i>
16	Mon	Feria. <i>Green.</i>
17	Tues	St Gregory Thaumaturgus, BC. doub. <i>White.</i>
18	Wed	Ded. of the Churches of SS. Pet. and Paul, d. <i>W.</i>
19	Thur	St Elizabeth, Wid. doub. <i>White.</i>
20	Frid	St Felix of Valois, C. doub. <i>White.</i>
21	Sat	FD. Presentation of the BVM. gr. doub. <i>White.</i>
22	SUN	24th and last after Pent. St Cæcilia, VM. d. <i>R.</i>
23	Mon	St Clement, PM. doub. <i>Red.</i>
24	Tues	St John of the Cross, C. doub. <i>White.</i>
25	Wed	St Catharine, VM. doub. <i>Red.</i>
26	Thur	Office of the B. Sacrament, semid. <i>White.</i>
27	Frid	Feria. <i>Green.</i>
28	Sat	Vigil of St And. After Comp. <i>Alma Redemp. P.</i>
29	SUN	1st Sund. of Advent, semid. <i>Purple.</i>
30	Mon	FD. St Andrew, Ap. doub. of 2d. cl. <i>Red.</i>

year, but the lands are to be delivered free into our hands the next year.

The natives are tall and handsome in their persons, their skin is naturally of a copper color, but they daub it over with red paint mixed with oil, to protect them from the flies.* This practice which is decidedly more of a convenience than an ornament, gives them a hideous appearance. They daub their faces with other colours, at one time sky blue, at another red, and occasionally in the most disgusting and terrific manner. Being deficient in beard, at least until late in life, they draw painted lines from the corners of their mouths to the ears, in imitation of it. The hair, which is generally black, is tied around with a fillet, and drawn in a knot to the left ear, with the addition of any ornament in their possession which they consider valuable. Some wear as an ornament, a copper plate with the figure of a fish engraved upon it, placed upon the forehead. Others wear necklaces of glass beads. Beads are esteemed of less value by them, and do not answer the purposes of traffic so readily. They are dressed generally in deer skins, or something of that nature, which hangs from the back in the fashion of a pallium, and is bound round the navel like an apron. The rest of the body is naked. Boys and girls move about perfectly uncovered. They tread on thorns and thistles, without sustaining injury, as if the soles of their feet were horn. Their arms are the bow and arrow, two cubits long, pointed with a piece of buckhorn, or sharp edged flint. They shoot these with such dexterity as to transfix a sparrow at a considerable distance. Their bows are not very tightly strung, and they are unable to strike objects at a very great distance off. By the use of these arms, however, they secure a sufficient quantity of food, as squirrels, partridges, turkeys, &c. of which there is a great abundance. They live in huts of an oblong and oval form, nine or ten feet high. An opening of a foot and a half in size, through the roof, admits light and allows the smoke to escape. They construct a fire on a pavement in the centre, and sleep in a circle around it.

* Moschettoes?

D. M.	SUN		Moon		L. M.
	rises h.m.	sets h.m.	sets h. m.		
1	6 51	5 9	10 49	16	
2	6 52	5 8	11 53	16	
3	6 53	5 7	morn.	16	
4	6 54	5 6	12 56	16	
5	6 55	5 5	2 1	16	
6	6 56	5 4	3 8	16	
7	6 57	5 3	4 17	16	
8	6 58	5 2	5 28	16	
9	6 59	4 1	rises	16	
10	7 1	4 59	5 26	16	
11	7 2	4 58	6 25	16	
12	7 3	4 57	7 32	16	
13	7 4	4 56	8 46	15	
14	7 5	4 55	10 2	15	
15	7 6	4 54	11 17	15	
16	7 7	4 53	morn.	15	
17	7 8	4 52	12 26	15	
18	7 9	4 51	1 35	15	
19	7 10	4 50	2 38	14	
20	7 11	4 49	3 42	14	
21	7 11	4 49	4 47	14	
22	7 12	4 48	5 53	14	
23	7 13	4 47	sets	13	
24	7 14	4 46	4 54	13	
25	7 15	4 45	5 30	13	
26	7 16	4 44	6 31	12	
27	7 16	4 44	7 34	12	
28	7 17	4 43	8 36	12	
29	7 18	4 42	9 41	11	
30	7 18	4 42	10 41	11	

1840. DECEMBER, TWELFTH MONTH,

MOON'S PHASES.

	D.	H.	M.
● New Moon,	23	4	23 P. M.
☾ First quarter,	2	2	17 A. M.
☉ Full Moon,	8	11	16 P. M.
☾ Last quarter,	18	4	13 P. M.
☾ First quarter,	31	5	49 P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Tues	Feria. <i>Purple.</i>
2	Wed	St Bibiana, VM. semid. <i>Red.</i>
3	Thur	St Francis Xavier, C. doub. <i>White.</i>
4	Frid	St Peter Chrysologus, BCD. doub. <i>Fast. White.</i>
5	Sat	Feria. <i>Purple.</i>
6	SUN	2d. of Advent, semid. <i>Purple.</i>
7	Mon	St Ambrose, BCD. doub. <i>White.</i>
8	Tues	+ FD. Concep. of the BV. d. of 2d cl. <i>White.</i>
9	Wed	+ St Nicholas, BM. d. (from the 6th,) <i>White.</i>
10	Thur	+ Of the Octave, semid. <i>White.</i>
11	Frid	+ St Damasus, PC. semid. <i>Fast. White.</i>
12	Sat	+ Of the Octave, semid. <i>White.</i>
13	SUN	+ 3d of Advent, semid. <i>Purple.</i>
14	Mon	+ St Lucy, VM. doub. (yesterday,) <i>Red.</i>
15	Tues	+ Octave of the Conception, doub. <i>White.</i>
16	Wed	<i>Ember day</i> , St Eusebius, BM. semid. <i>Fast. Red.</i>
17	Thur	Feria. <i>Purple.</i>
18	Frid	<i>Ember day</i> , Feria, <i>Fast. Purple.</i>
19	Sat	<i>Ember day</i> , Feria, <i>Fast. Purple.</i>
20	SUN	4th of Advent, semid. <i>Purple.</i>
21	Mon	FD. St Thomas, Ap. doub. 2d. class. <i>Red.</i>
22	Tues	Feria. <i>Purple.</i>
23	Wed	Feria. <i>Purple.</i>
24	Thur	Christmas Eve, <i>Fast. Purple.</i>
25	Frid	+ CHRISTMAS DAY, d. 1st cl. with an oct. <i>White.</i>
26	Sat	+ FD. St Steph. 1st Martyr, d. of 2 cl. with oct. <i>R.</i>
27	SUN	+ Sun. Vac. St John Evang. d. of 1 cl. with oct. <i>W.</i>
28	Mon	+ FD. H. Innocents, MM. d. 2d cl. with oct. <i>P.</i>
29	Tues	+ St Thomas of Canterbury, BM. semid. <i>Red.</i>
30	Wed	+ Office of Sund. within the Octave, semid. <i>White.</i>
31	Thur	+ St Sylvester, PC. doub. <i>White.</i>

The kings and principal chiefs have each a hut of his own, and a bed made by driving four stakes in the ground and laying poles over them. A tent of this description is allotted to my companion and myself, in which we are comfortably enough accommodated until a better house can be erected. *This may be considered the first chapel in Maryland.* It is, however, furnished in a more becoming manner than when it was inhabited by the Indians. In our next voyage, should Providence smile on our undertaking, we shall be supplied with all that is necessary for furnishing houses

D. M.	SUN		Moon		F.
	rises h.m.	sets h.m.	sets h. m.	sets m	
1	7 19	4 41	11 43	11	
2	7 19	4 41	morn.	10	
3	7 20	4 40	12 45	10	
4	7 20	4 40	1 50	9	
5	7 21	4 39	2 59	9	
6	7 21	4 39	4 12	9	
7	7 22	4 38	5 31	8	
8	7 22	4 38) rises	8	
9	7 23	4 37		8	
10	7 23	4 37	5 5	7	
11	7 23	4 37	6 19	7	
12	7 24	4 36	7 37	6	
			8 58	6	
13	7 24	4 36	10 7	5	
14	7 24	4 36	11 18	5	
15	7 25	4 35	morn.	4	
16	7 25	4 35	12 24	4	
17	7 25	4 35	1 26	3	
18	7 25	4 35	2 30	3	
19	7 25	4 35	3 33	2	
20	7 25	4 35	4 34	2	
21	7 25	4 34	5 35	1	
22	7 25	4 35	6 33	1	
23	7 25	4 35) sets	S	
24	7 25	4 35		S	
25	7 25	4 35	5 16		
26	7 25	4 35	6 15	1	
			7 18	1	
27	7 25	4 35	8 22	2	
28	7 25	4 35	9 23	2	
29	7 24	4 36	10 25	2	
30	7 24	4 36	11 39	3	
31	7 24	4 36	morn.	3	

generally. The disposition of the tribe is sprightly and ingenious, their taste is very discriminating, and they excel the Europeans in the senses of sight and smell. Their food consists of certain preparations of corn which they call *Pone* and *Onions*, to which is added fish and any thing that they have caught in hunting or in their snares. They have neither wine nor spirits, nor can they be easily induced to taste them, except such as the English have infected with their vices. As to their deportment it is extremely modest and proper. In neither male nor female have I seen any action contrary to chastity. They come voluntarily and mingle with us daily, offering us, with a joyful countenance, what they have caught in hunting or fishing, and partaking of our food with us, when invited by a few words in their own language. As yet, we are able to converse with them very little except by signs. Many of them have wives, and preserve their conjugal faith unsullied. The countenances of the women are sedate and modest. The natives seem possessed of most generous dispositions, and reciprocate liberally any acts of kindness. They decide on nothing rashly, nor are they affected by any sudden impulse of feeling: but when any thing of importance is submitted to their consideration, they reflect on it in silence, as if anxious to be governed entirely by reason; then having formed their determination they express it briefly and adhere to it most obstinately. If they were once imbued with the principles of Christianity, (for which indeed nothing seems to be wanting but a knowledge of their

language,) they would certainly become examples of every moral and Christian virtue.

They are much pleased with the courteous language, as well as the dress of the Europeans, and would now be clothed in our manner if the avarice of our traders did not prevent it. Our ignorance of their idiom has hitherto prevented us from learning accurately their opinions on religion. We have, however, through the aid of interpreters, (not always to be relied on,) caught these particulars. They acknowledge one God of heaven whom they call our God. They pay him no external honors, but endeavor in various ways, to propitiate a certain evil spirit whom they call *Ochre*, that he may not injure them. I understand they worship also grain and fire, as deities very benevolent to mankind. Some of our men say they saw the following ceremony in the temple *Barchixen*. On a certain day, all the men and women of all ages, from many villages, assemble around a large fire. The younger ones are in advance, nearer the fire. Then having thrown some deer's fat on the fire, they raise their hands aloft and cry out with a loud voice, "Taho! Taho!" During an interval, some one holds out a large bag, which contains a pipe, similar to those we use for smoking tobacco, though much larger, and some powder which they call *potu*. The bag is then carried around the fire, followed by boys and girls singing alternately in an agreeable voice, "*Taho, Taho.*" The circuit being finished, the pipe and the powder are drawn out of the bag. The *potu* being distributed to each one standing around, and lighted in the pipe, each person present smokes it, and consecrates every member of the body by blowing it over them. We are not yet in possession of other facts, except that they seem to have some knowledge of a flood in which the world was destroyed, on account of the sins of mankind.

We have been but one month here: the remainder must consequently be reserved for another voyage. I can, however, assert that the soil is especially rich. The earth, soft and black to the depth of a foot, is overspread with a fat and reddish colored clay, covered every where with widely spreading trees, of great value and surpassing beauty, except here and there a small patch of cultivated ground. The land is also refreshed by abundant springs of excellent drinking water. The only quadrupeds we have seen are the deer, beaver, and squirrels which equal in size the European rabbit. The flocks of birds are innumerable, such as eagles, herons, swans, geese, ducks and partridges. Hence, you may suppose there is nothing wanting here which may minister to the necessities or the pleasure of its inhabitants.



ACCOUNT OF THE
LIFE AND MARTYRDOM OF
REV. FRANCIS I. GAGELIN,

WHO WAS PUT TO DEATH FOR THE FAITH,

On the 17th of October, 1833.*

FRANCIS ISIDORE GAGELIN was born at Montperreux, in France, on the 10th of May, 1799, of poor but virtuous parents. At the age of four years, he already evinced a maturity of mind which is seldom witnessed at that early period. From the time of his first communion, for which he had prepared himself by a constant attention to his duties, and as there is every reason to believe, by the preservation of his baptismal innocence, he became from day to day more fervent in the practice of Christian piety. Having been sent to the college of Pontarlier by his venerable pastor, whose affectionate regard he had won from the very dawn of his intelligent mind, the young Gagelin distinguished himself by his studious disposition, and a scrupulous observance of the collegiate regulations, so much so, that he was universally considered the best scholar in that house of education. From Pontarlier, he went to the ecclesiastical college of Nozeroy, where he pursued his literary studies, and subsequently to the seminary of Besançon, where he passed through a course of theology. In these different establishments, he manifested the same gravity and wisdom of deportment, that had characterized him from his youth, and such was the influence he had acquired over his fellow-students by his superior virtue and learning, that the mere expression of his opinion was sufficient for the decision of all their controversies.

Animated with an ardent zeal for the glory of God, the only ambition of Mr. Gagelin, as he confidentially made

* Compiled chiefly from the *Annales de la Prop. de la Foi*, tom. vii.

known to some of his friends, was to carry the light of the gospel to a distant land and lay down his life for the cause of religion. With this view he entered the seminary of Foreign Missions at Paris, in 1819, and the year after he embarked, in the company of Messrs. Taberd and Olivier, for the East Indies. The following extract from a letter written at the time of his departure to the tutor of his childhood, is an evidence of the generous sentiments that glowed in the bosom of our youthful apostle. "Now more than ever do I understand the happiness of having been raised in a poor and humble condition. I would not exchange the tattered clothing and coarse diet which I formerly used, for all the sumptuousness and magnificence of kings; for I behold the empty advantages of this earth rapidly passing before me, only to be swallowed up in the fathomless gulph of eternity. O that I could be instrumental in bringing all nations to the knowledge and adoration of Jesus Christ, that, in him and through him, the most blessed Trinity may be praised and glorified forever and ever!" Such was the noble spirit that accompanied him to the missions of Cochin China, where he perceived, not long after his arrival, that the ministry he had undertaken would be a career of uninterrupted suffering. Minh Menh, who was considered a sworn enemy of Christianity, had lately ascended the throne; and they who understood the prognostics of the times, could easily discern in the horizon the forebodings of an approaching storm.

At the time of Mr. Gagelin's promotion to the priesthood, which took place in September, 1822, the number of Catholics in Cochin China amounted to about sixty thousand, scattered over an immense territory, and served only by twenty-six clergymen, including the bishop and twenty-four native ecclesiastics. One of the first and most painful duties he had to perform after his ordination, was to administer the last rites of religion to the prelate who had conferred upon him the sacerdotal character. The death of this worthy bishop was soon followed by the loss of other valuable missionaries, which left Mr. Gagelin in a most trying situation. His fortitude and courage, however, were not unequal to the difficulties he had to contend with. On the contrary, the afflictions that had befallen him seemed to conspire with the prospect of future suffering, in imparting to his soul a new energy and resolution.

At this moment, things began to assume a more alarming aspect in the East. The emperor had already adopted measures to prevent the introduction of other labourers into the vineyard, and an edict declaratory of his persecuting policy was hourly expected. Summoned with two

other clergymen to the royal palace, where the king detained them under the pretence of needing their services in the translation of European letters, though his ultimate design was to arrest the further progress of religion, Mr. Gagelin, suffered no opportunity to escape of announcing the saving truths of the gospel. After his liberation from captivity, the same zeal animated him to the most heroic exertions, in diffusing the knowledge and dispensing the consolations of our holy faith. The Jew and the Gentile were alike the objects of his apostolic solicitude. At one time he was heard refuting the errors of the bonzes; at another, reviving by his touching eloquence, the faith of those who for years had been deprived of all spiritual assistance. The most notorious sinners, moved by the unction of his exhortations, renounced their disorders, and restitutions of the most difficult nature were accomplished under his persuasive and enlightened direction. Though his health was delicate, no journey, however long or perilous, could daunt his courage when the interests of religion seemed to require it. In returning from one, he was always prepared for another. On one occasion, when ascending the gulph of Siam, he found himself in the neighborhood of a savage people who inhabited the confines of Camboge. Prompted by an ardent desire of opening to them the way of eternal life, he immediately resolved to visit them; and though many difficulties were to be overcome, before he could find a guide to accompany him, he persevered, till at length he succeeded in reaching that barbarous tribe, and, at the peril of his life, attempted to rescue them from the darkness of infidelity.

If such were the arduous labours of Mr. Gagelin, the consolations which he received from heaven rendered him not only calm, but even cheerful in the midst of his numerous trials. "I can truly say with the apostle," he writes in one of his letters, "that I abound with joy in all my tribulations. Without alluding to the misfortunes I have to suffer, my temporal wants are most wretchedly supplied; but notwithstanding these privations I enjoy a great peace of mind." To be debarred the pleasure of assisting at the solemn offices of the church, such as he had witnessed in his own country, affected him very sensibly. "Methinks I hear our churches," says he, "resounding with the noble chants of religion. How beautiful! how majestic! How deeply do we feel the worth of all this, when once deprived of it! Situated as we are, have we not reason to sing with the captive Jews: 'upon the rivers of Babylon there we sat and wept, when we remembered Sion?' Yes, I must

acknowledge to you plainly, that in penning these very lines, the tears are gushing from my eyes."

In 1830, Mr. Gagelin received the information of his mother's death; a trial which pierced his heart with grief, but which conjointly with the other afflictions he endured served to prepare him for the consummation of his own final sacrifice. The time of its accomplishment was now rapidly advancing. On the 6th of January, 1833, Minh Menh issued an edict of extermination against the professors of the Christian faith, which was couched in the following words: "I Minh Menh, the king, speak as follows. It is many years since men come from the East to preach the religion of Jesus, and deceive the vulgar by preaching to them, that there is a place of supreme happiness and a dungeon of frightful misery; they have no respect for the god Phat, and worship not their ancestors, which are truly great crimes against religion.* We therefore enact that all who follow this religion, from the Mandarin to the lowest of the people, sincerely abandon it. We enjoin that all Mandarins diligently inquire, whether the Christians in their respective districts prepare to obey our orders, and oblige them to trample on the cross in their presence, upon doing which they shall dismiss them. The houses of worship and the priests' dwellings, the Mandarins shall take care utterly to destroy; for from henceforth, whoever is convicted or accused of these abominable practices, shall be punished with extreme rigour, so that this religion may be destroyed to its very roots."

"Upon the publication of this edict," says Dr. Wiseman, "the Christians prepared themselves for the combat, and quietly took down their wooden churches and other sacred buildings, which disappeared as if by magic. The priests were obliged to conceal themselves in the meanest huts, to afford the consolations of religion to their timid and scattering flocks; and yet their letters breathe a sweet spirit of joy and self-devotion worthy of the early ages. The country is traversed by bands of soldiers, searching for new victims, the false brother and apostate betray their friends, and the poor Christians have been wandering among rocks and forests, or have emigrated from their country, not knowing whither they were flying."

Mr. Gagelin, aware that he could not long escape the vigilance of his persecutors, unwilling moreover to hazard

* Here follow several abominable accusations against the Christian religion, similar to those formerly invented by the Pagans against the early Christians. One is that the priests pluck out the eyeballs of the dying, alluding to the anointing of the eyes, in administering the sacrament of extreme unction. See *Dr. Wiseman's Lectures*, vol. 1, p. 200.

the safety of those who offered him a refuge under their roof, and believing that a personal interview with the civil officer would remove all cause of further apprehension, delivered himself a voluntary prisoner into the hands of his enemies. But the magistrate to whom he surrendered himself, was actuated by other motives than those of clemency and justice. Having informed the King of Mr. Gagelin's arrest, the Mandarins conducted him to Hué, the capital of the empire, where immediately upon his arrival, he was thrown into a dark prison. At first he was not oppressed with the canga;* but his pupils who had been arrested with him and who had been subjected to this painful fixture, having contrived to escape from custody, the canga was thrown upon the shoulders of Mr. Gagelin, and he bore it to the day of his death.

For some time after his arrival at Hué, Mr. Gagelin was allowed the privilege of seeing his friends, which was a source of great comfort to him during his captivity. "Though exceedingly rejoiced to see him," says Mr. Jaccard a fellow-missionary, "I was shocked in beholding an instrument of torture around his neck. After having embraced him, I observed in a jesting manner; *the only thing now is the knife.* To which he replied; *and that may very possibly come.* Very possibly come! said I, how so? Why, rejoined he, are you not acquainted with my present situation?" While these consoling interviews were permitted between Mr. Gagelin and his friends, no one imagined that he would be condemned to suffer capital punishment. But on the 11th of October guards were stationed at the prison, and all personal intercourse with the captive missionary was now refused. His only communication with his friends was by letter, which enables us to place before the reader the following interesting and edifying correspondence.

Mr. Gagelin to Mr. Jaccard, 12th October, 1833.

Since yesterday no person has been allowed to see me. During the night, my feet are chained. It appears that, by a most iniquitous sentence, I shall be exiled to Tong King. But say nothing upon the subject.

Mr. J. to Mr. G. Same date.

Your note has been received. I had already learned from the person who carried you some rice this morning,

* The instrument of torture in Tong King called the *Canga*, is a species of collar formed of two long boards fastened together by four bars, and borne upon the shoulders, the neck being confined between the two inner junctures.

the harsh treatment you are compelled to suffer. I expect to hear in the course of the day, what you will ultimately have to fear or to hope. It is plain that your punishment, whatever it may be, will be inflicted on the score of religion. I offered the holy sacrifice this morning in your behalf, and I pray the Almighty to impart to you that spirit of patience and resignation, which is so very necessary in the difficult position which you now occupy.

Mr. G. to Mr. J. Same date.

I am much obliged to you for having offered up mass for me; and I would request you further, to inquire from the Bô the grounds of the unjust sentence that has been passed against me, without a hearing or even an interrogatory.

Mr. J. to Mr. G. Same date:

I consider it my duty, dear brother in Christ, to let you know what we have heard. We are informed that you have been condemned to death for having passed beyond Dong Nai, in order to preach the Christian religion. It is said that you are to suffer death by strangulation. But, notwithstanding this unpleasant news, I still have hopes of your case; at all events you may rest assured that I shall leave nothing undone to promote your interests. If God vouchsafes to you the crown of martyrdom which you have come so far to obtain, do not forget, I beg of you, the poor fellow-labourer whom you will leave behind you. In case Song-Tho-Lai, the bearer of this note can bring me an answer, let me know your last wishes before you leave the world. What grieves me most, is not to be allowed to visit you. I shall see, if I cannot by pecuniary means obtain admission into your prison. You will please to excuse the jesting language I used at our first interview; little did I dream at that time that my words would be verified. The king has not yet appointed the day of your execution. As soon as I know it, you shall be apprized of it. Give the letters which you have in your possession, to your pupil, that he may either destroy them or convey them to me, lest they come to the knowledge of the king and I be called upon to interpret them.

Mr. G. to Mr. J. 13th of October.

Chu-Trong tells me that he knows nothing of what you say; how is that? I cannot yet believe that the matter is absolutely decided. I am very desirous to see you; do every thing in your power to effect an interview. I recommend myself to your prayers, and to those of Messrs. Odo-

rico and Lamotte. It would be well for you, I think, to see the Tam-Tri-Bo-Hinh, and to speak to him yourself.

Mr. G. to Mr. J. Same date.

I have been more fortunate than you, it seems. They say that I am to be banished to Xu-Douai. When you write to Mr. de la Motte, present my thanks to him and recommend me to his prayers. I regret very much that I cannot answer his letters.

Mr. J. to Mr. G. Same date.

I have just received your two notes. You may rest assured, that you have been sentenced to death, for having preached the morality of the gospel and the doctrine of our crucified Lord. Your destiny is not to be sent into exile, but to die; unless, by a miracle, the king were to commute your punishment. As to your pupil Dam, he is wandering wherever he finds it necessary to elude the search of his persecutors. Such, my dear brother, is the real state of things. The king has condemned you, because he no longer wishes to see a Christian or missionary within the limits of his empire. My turn may come too, as well as that of Father Odorico. I sincerely regret that all my efforts to see you have proved ineffectual, and am grieved to think that there is no prospect of better success hereafter.

The same to Mr. G. 14th of October.

My dear brother in Christ,

Since yesterday we have been surrounded by a guard. During the day we are watched by two soldiers; at night, by four. The sentence pronounced against you is irrevocable. It has been determined that, after your death, your head shall be severed from the body, and carried in barbarous triumph through the provinces in which you proclaimed the truths of the gospel. As to your being a martyr then, it is certain. O what a happiness you are about to possess! Let me know that this news fills you with joy, and I will offer up a mass of thanksgiving for the signal mercy conferred upon you; but, at the same time, I shall not omit to implore for you the grace which you require for the happy consummation of your sacrifice. What I say is true; there is not the least doubt in reference to your fate. Destroy therefore all your papers or send them to me. In a few days you will ascend to the realms above; do not forget your friends on earth. As yet I have not been able to ascertain the precise time of your execution. Father Odo-

rico expects the same fate with yourself, and is preparing himself to meet it. As for myself, I am on the lookout.

Believe me, venerable brother,

Yours, &c.

Mr. G. to Mr. J. Same date.

My dear brother in Christ,

The information you have given me of the irrevocable sentence passed against me, is a source of inexpressible joy to my heart. No news was ever more gratifying to me, nor could my enemies experience a greater pleasure than that I now enjoy. The gift of martyrdom, of which I am extremely unworthy, has been from my earliest youth the fondest object of my desires; and I never elevated at the altar the chalice containing the blood of the immaculate Lamb, that it was not accompanied with a special prayer to heaven for this incomparable blessing. Then I shall soon appear before my judge, to give an account of my offences, of the good I have done as well as of that I have omitted to do. If on the one hand I dread the rigorous justice of my God, on the other I am comforted and invigorated by the recollection of his infinite mercies. What greater solace could I have than the hope of a glorious resurrection and a blissful eternity! What more ample compensation for the trials I have endured, and the humiliations I have undergone! I cheerfully forgive all those who may have offended me, and I ask pardon of all who have been scandalized by my example. Have the goodness to write to our vicar Apostolic, for whom I entertain a respectful and affectionate regard, and to our other brethren in the ministry, all of whom I embrace with sentiments of the warmest friendship. Recommend me to their prayers, to those of the native clergy and of all pious souls. I beg of you also to write for me to the Rev. gentlemen, directors of the Seminary of Foreign Missions and to Mr. Lombard, my beloved father in Christ; and say one word to my relations. I have only two sisters, an uncle and an aunt living; nor will I forget them in heaven, where I hope we shall all meet again. My effects which are at Phu-Yen and other places, I leave entirely to the disposition of those who superintend our mission. In quitting this world, I quit it without regret. There may be something bitter in death; but I view it without emotion in the presence of my crucified Saviour. My only ambition is to be quickly liberated from this body of sin, that I may be united to Jesus Christ in the mansions of eternal life. *Cupio dissolvi et esse cum Christo*, I desire but one consolation here, and that is to meet you and Father Odorico for the last time.

Mr. J. to Mr. G. 15th of October.

My venerable brother in Christ,

We have been truly gratified by the reading of your letter, and we thank God for having inspired you with so much courage. Father Odorico wept for joy. Whether I can visit you or not, is still uncertain. I shall make every exertion to do so; but in case I do not come myself, I will endeavor to procure for you the assistance of an annamite clergyman. I shall fulfil your wishes with the most scrupulous exactitude. Should any thing occur hereafter that may be interesting to you in your situation, you shall be apprized of it.

Adieu, beloved martyr of Christ.

Mr. G. to Mr. J. Same date.

I desire greatly to see you, and think that you could obtain permission to visit me. Speak to the Ong-Doi-Ba, who is our friend. If you cannot succeed, it is a comfort for me, to know that you will do every thing in your power to effect that object. I wish to confess my faults and receive the holy viaticum, before I am launched into eternity. That I have been condemned in hatred of the Christian religion, is true, as you have said; for not a question has been put to me on the subject of my delinquency. You would do well to procure a copy of my sentence, and to ascertain the day of my execution; because such matters, I believe, are generally withheld from the knowledge of those who are proscribed. The only effect that the news of my condemnation has had upon me, is to render me perfectly contented. Last night I slept as tranquilly as usual; my appetite is as good as ever; the sole inconvenience I suffer, is from the canga which becomes daily more and more oppressive. When you write to your friends in Europe, announce my death to the Association of the Faith, which has always manifested so much zeal for our missions. If I go to heaven, as I hope, I shall not forget before God the members of that noble and truly Catholic association. Recommend me to the prayers of all pious souls.

Mr. J. to Mr. G. 16th of October.

Venerable brother in Christ,

If your execution be deferred, we shall have some faint hope of seeing you once more; but if, as it is said, you are to suffer to-morrow or the day after, we shall probably have no opportunity of meeting you again; for the Mandarins are continually repulsing us, under the pretence that they know nothing of the fate that awaits you. In case you are

not visited by an Annamite clergyman, you may conclude that it was impossible to send you one. Happily it is not a matter of necessity. Father Odorico and myself are constantly speaking of your glorious destiny. He is overjoyed at the very thought of it, and would cheerfully place himself in a similar situation. As for myself, miserable sinner that I am, my mind is frequently disturbed, and I can scarcely sleep. Were you to be pardoned, however, at this moment, I assure you, I should almost regret the circumstance, seeing you on the very eve of bearing away the brilliant prize of martyrdom. Pardon me, dear brother, the faults you may have witnessed in my conduct, and the pain I may have in any way caused you to suffer. I always looked upon you as a true friend, and even as my superior; you will shortly, I hope, be numbered among my intercessors in the mansions of bliss.

Adieu, &c.

Here ended the correspondence between Mr. Gagelin and his friend. Neither Mr. Jaccard nor any other clergyman could gain access to the prison of the venerated priest, who was placing before them so generous an example. His letters, however, which breathed a spirit worthy the primitive champions of religion, not only comforted them under their privations and the loss they were about to sustain, but animated them with a holy ardour to follow him in the path of suffering, that they might obtain the more speedily the crown of eternal life.

The happy moment so ardently looked for by Mr. Gagelin, had now arrived. Early in the morning on the 17th of October, an officer presents himself at his prison and bids him to follow him. Mr. Gagelin had just recited his breviary, and as yet had taken no food. But, promptly obeying the summons, he throws his mantle around him, puts on his turban and leaves the place of his confinement. When he beheld assembled on the spot between forty and fifty soldiers armed with spikes and sabres, he observed to the guard who accompanied him; *đem tao đi chém lam sao?* Are you going to cut off my head? To which the officer replied: *ừ*, Oh! The intrepid confessor then remarked to him: *tao không sợ chết*: know that I am not to be frightened. Upon this, four soldiers with drawn swords seize the four extremities of the canga; a fifth walks before the servant of God, and behind him follows another, the remaining portion of the military being distributed into two ranks, one on either side. The rear is closed by two Mandarins, who are the executive officers of the occasion. Having reached the suburbs of the town, a crier, who held in his hand a board with the sentence of condemnation

written upon it, proclaimed it aloud at intervals of a hundred steps, and amid the sounds of a musical instrument. The following were the words of the decree: *Tai Duong nhon chi Tai-Hoai-Hoa co pham tiem Vangchu, dia phuong truyen tho datô ta giao, vi nhon nâ hoach phuong an xu giao quiet*: The European Tai-Hoai-Hoa being found guilty of having preached and propagated the Christian religion in many parts of this empire, is for that reason condemned to be strangled. The multitude that crowded the streets, momentarily increasing in numbers, openly expressed their sympathy at the fate of Mr. Gagelin, inquiring: *what has he done? Why should an innocent and good man be put to death? Has the king become a tyrant?* Some of the people, though worshippers at the shrines of heathenism, could not withhold their admiration, in witnessing the intrepidity and composure of the Christian martyr. *Who has ever seen an individual, they exclaimed, face death with so placid a countenance?* Mr. Gagelin advanced with a dignified step and tranquil air, occasionally casting his eyes upon the concourse of persons that went before him. Having arrived at the place appointed for the execution, looking around him, he inquired whether he was to be strangled or decapitated, and desired to kneel for a moment in prayer. A mat was now spread upon the ground, on which the servant of God was ordered to sit with his legs in a horizontal position, and his hands fastened to a stake behind him. A rope was then folded round his neck, the two ends of which were wrapped round two posts, one on each side. After these preparations, during which the holy priest was perfectly calm and self-possessed, five or six soldiers, stationed at each extremity of the rope, pull it with all their strength, and Mr. Gagelin expires without a struggle, bearing away the palm of martyrdom and the crown of eternal life, on the 17th of October, 1833.

To inform themselves with certainty of his death, the Mandarins ordered his feet to be slightly burned, and then retired from the ground. After their departure, one of the scholars of Father Odorico who had followed the martyr to the place of execution, having obtained permission to loosen the body, extended it in a becoming posture, covered it from the gaze of the curious, and remained on the spot until the hour of ten. The guards at length wearied of being on duty, permitted him to remove the precious remains; and he conveyed them to a boat which had been engaged two days before, for the purpose of transferring them to Phucam the place of sepulture. No sooner did the Christians in the neighborhood receive the intelligence of Mr. Gagelin's death, than many of them repaired to the

scene of his triumph, and evinced a holy desire to touch the sacred relics of him, who had so heroically sacrificed his life in the cause of religion. His body was interred at Phucam on the night of the 17th, with the usual rites of the Church. But the cruelty of the tyrant who had condemned him to death was not yet satisfied. Fearing lest the servant of God should be resuscitated, and reappear on the field of his labor, he despatched his officers in quest of the body, and arrested several friends of the missionary; but as no direct information could be extorted from them, the king became maddened with rage and was bent upon the most violent measures. Sensible of the danger to which the Christians of the surrounding country were exposed, Father André who had performed the funeral ceremony, had the body disinterred on the following night, divested it of the sacerdotal garments, and buried it in the public cemetery of Phucam. After this precautionary step, one of the Christians upon being questioned in relation to the matter, designated the spot in the public cemetery, and the Mandarins having satisfied themselves, by an exhumation of the corpse, that it was the body of Mr. Gagelin, directed it to be reinterred, charging the inhabitants of Phucam at the same time, to keep a vigilant eye over the tomb of the martyr.

In contemplating the glorious victory of faith achieved by the Rev. Mr. Gagelin, two reflections naturally present themselves to the mind; the one has reference to the honor of the Church of Christ at large, the other relates to the obligations of its members individually. Who can view the spirit of sacrifice and ardent zeal which emboldens the Catholic missionary to break asunder the ties of kindred, to leave his country and his friends, and become a willing exile in a foreign land, for the purpose of announcing the saving truths of christianity? who can witness his devotedness in the prosecution of this noble work, his renunciation of self in endeavoring to enlighten and benefit his fellow-men, his courage in braving the dangers that meet him at every step, his heroism in enduring the most terrific sufferings and sealing his labor with his blood? who can contemplate such a scene without mingled emotions of admiration at the brilliant virtue here retraced before us, and of gratitude to God for the striking evidences of truth he still vouchsafes to exhibit in favor of his Church, displaying in the authorized heralds of his gospel, the same generous dispositions that formed the Apostle and the martyr in the early days of religion? Yes, we cannot but "feel a just pride in these new testimonies to the evidences of our faith. It is a consolation to know that even in this eleventh

hour, its radiancy and its power are as strong as ever, and can still instil into the souls of the timid and the weak, the heroism of an Apostolic age." We do not behold here and there isolated instances of this vigorous spirit; innumerable believers of every age and every sex still confess the name of Christ in prison and tortures; and the latest accounts from the East, place before us examples of heroic fortitude unsurpassed in the golden age of Christianity. How unequivocal this mark of sanctity! How justly may we conclude that the tree which produces such fruit, is flourishing in the full vigor of its growth, is the mystic tree planted by our Divine Saviour, which from the smallest seed, has sprung up and risen into stateliness and majesty, spreading its rich foliage over the whole earth, and inviting all nations to repose under its salutary shade? For the upright and unprejudiced mind, this identity of spirit with the primitive days of the Church, is a beacon that points to the way of truth, that bids us beware of the rocks and shoals of human opinions, that leads us to the haven of that solidly grounded faith, which, conscious of its divine origin and the glorious destiny reserved for its votaries, can exclaim, in defiance of all earthly threats and persecutions, "it is better to obey God than man." Error and fanaticism have had their victims, but not their martyrs; and we would look in vain over the pages that record their origin and progress, for the missionary who, to enlighten them that were seated in darkness and in the shadow of death, has encountered the storm of persecution and fearlessly bowed his neck under the axe of the executioner.

But, if we have ample reason to glory in the beautiful characters that adorn the faith of the true Catholic, is it not a matter of vital importance to apply the subject to ourselves, and to examine whether we possess that spirit of firmness and self denial, which is necessary for the Christian in every condition of life? Have we not cause to blush in turning from the scenes of trial so generously weathered by our brethren in a distant land, to the sluggish effort which we make to overcome the difficulties most ordinarily met with in the practice of virtue? Can we look abroad upon the thorny way in which the confessor and the martyr are travelling to the mansions of eternal bliss, and not tremble, lest the flowery path which we have selected be the measure of our felicity, and associate us with that class of individuals who heard from our divine Saviour, "Amen I say to you, you have received your reward?" The Christians of the East serve their God "with the axe continually suspended over their heads;" while we deny him a homage

sanctioned and applauded by all around us. They renounce every worldly advantage and suffer every discomfort, to purchase an immortal crown; while we sacrifice the brightest hopes of immortality to the delusive pleasures of a moment. If, under circumstances so favorable to the practice of religion, our thoughts are diverted from this important object, what would become of our loyalty to heaven were we called upon to prove it amid the horrors of imprisonment and the painful agonies of death? But a kind Providence has offered us the prize of the victor upon easier terms; not that the life of a Christian is less truly a conflict that demands from him a perpetual vigilance and exertion. It is not only in the dark hour of persecution, when the temples of religion are destroyed, its altars are profaned, and the blood of its adherents streams from the scaffold, that we are to summon up the spirit of courage and intrepidity, and stand panoplied with "the armour of God." We have other enemies to contend with, the more perhaps to be dreaded as we are moving incessantly in the midst of them, and they not unfrequently approach us under the treacherous garb of friendship. "Our wrestling is against principalities and powers," against the world and its seductions, against the passions and their irregular desires, against the spirit of darkness and his crafty suggestions. Who amongst us will pass triumphantly through this warfare, and bear away the laurels of victory? He who renounces himself and "taking up his cross follows his divine Master." For he told his Apostles, and the assurance has been given to us all, "there is no man who hath left house or brethren, or sisters, or father, or mother, or children or lands, for my name's sake, and for the gospel, who shall not receive a hundred times as much now, and in the world to come, life everlasting."

- St. Patrick's, F. Point, Rev. N. Kerny.
 St. John's, (German,) Rev. Benedict Bayer.
 St. James, Rev. John Gildea.
 St. Joseph's, Rev. E. Damphoux, D. D.
 St. Mary's Chapel, Very Rev. Louis Deluol, D. D.
 Carmelite Chapel, Rev. J. Gildea.
 St. Frances' Chapel, Rev. Hector Joubert.
- Annapolis, Ann Arundel County, every two months—Rev. M. Sanders, S. J. Dw. at White Marsh.
- Arnold's Settlement, Allegany Co. St. }
 Ignatius, 1st and 2d Sunday, } Rev. S. Piot, Dw.
 Blooming Rose Set'nt, Al. co. 4th Sun. } at Cumberland.
- Barnsville, Montgomery County—Vacant.
- Bohemia, Cecil County, E. Shore—St. Francis Xavier, Rev. George King, S. J.
- Boone's Chapel, Prince George's county—Rev. Matthew Sanders.
- Brien's Furnace, Frederick County, attended from Mt. St. Mary's College.
- Bryantown, Charles County, St. Mary's, 1st and 3d Sunday—Rev. Francis Roloff.
- Cob Neck, Charles County, 1st and 3d Sunday—Rev. Thomas Lilly.
- Cornwallis' Neck, Charles County—Reverend Aloysius Mudd.
- Conowingo or Susquehanna Bridge, 5th Sunday—Rev. J. Griffin, dwelling at Deer Creek, Harford Co.
- Cumberland, Allegany County, St. Mary's, first, second, and third Sundays—Rev. Henry Myers, and Rev. S. Piot.
- Deer Creek Church, near Bel-Air, Harford County, 1st and 3d Sundays—Rev. J. Griffin.
- Denton, Caroline County, E. S. 3d Sunday, attended from St. Joseph's.
- Dorset County, E. S.—
- Dougharagan Manor, Anne Arundel County, 2d Sunday—Rev. H. Coskery.
- Ellicott's Mills, Ann Arundel Co.—Rev. H. Coskery.
- Emmitsburg, Frederick County—Rev. John Hickey.
- Frederick, St. John's—Rev. John McElroy, S. J. Super. Rev. B. A. Young, S. J.; Rev. Jas. Ryder, S. J.; Rev. Edward McCarthy, S. J.
- Fifteen Mile Creek, Alleg. Co. }
 Hagerstown, Washington Co. } Rev. Michael Guth.
 Hancock, Wash. Co. Church not ded. } Rev. M. Gallagher.
- Harbaugh's Valley, once a month, attended from Mt. St. Mary's.

- Lady's Chapel*, St. Mary's Co.—Attended from Newtown.
- Longreen*, Balt. Co.—Rev. J. Griffin.
- Liberty*, Fred. Co. St. Peter's, }
Carrollton Manor, St. Joseph's, } Attended from Fred'k.
Merryland Tract, St. Mary's, }
Middletown Valley and Jamison's, }
Mattawoman, Prince George's Co. 5th Sunday and Holy-
days—Rev. F. Roloff. Dw. at Bryantown.
- Marlborough*, Prince George's Co., attended from White
Marsh.
- Mountain Church*, near Emmitsburg—Rev. George Flaut.
Dw. at the College.
- Newtown*, St. Mary's Co.—Rev. Ignatius Combs, Rev. R.
Woodley.
- Oldtown*, Alleg. Co. 3d Sunday—Rev. H. Myers.
- Piscataway*.—
- Pinewood Settlement*, occasionally—Rev. S. Piot.
- Queenstown*, E. S.—
- Rock Creek*, }
Rockville, } Montgomery Co. Vacant.
- St. Joseph's*, Talbot Co., E. S., 1st and 4th Sunday—Rev. J.
B. Carey, S. J.
- Sacred Heart Church*, }
St. Aloysius, near Leonardtown, } St. Mary's Co., attend-
St. John's and St. Joseph's, } ed occasionally from
St. Inigoes, St. Mary's Co. } Newtown.
- St. Nicholas*, St. Mary's Co. }
St. Thomas' Manor, Charles Co.—Rev. Thomas Lilly, S. }
J.; Rev. Aloysius Mudd, S. J.; who also attend *Newport*
and *Pomfret* in the same county.
- Taneytown*, Fred. Co.—Rev. Nicholas Zocchi.
- Westminster*, Carroll Co., 3d Sunday—Rev. N. Zocchi.—
Dw. at Taneytown.
- White Marsh*, Prince George's Co.—Rev. Matthew San-
ders, S. J.
- Zachiah*, (Upper,) Charles Co. 2d and 4th Sunday—Rev.
Francis Roloff.

DISTRICT OF COLUMBIA.

- Washington*, St. Patrick's, Very Rev. William Matthews,
Rev. John P. Donelan,
St. Peter's, Rev. Joseph Vanhorsigh.
Alexandria, St. Rev. Stephen Dubuisson.
Georgetown, Trinity Church, Rev. Peter P. Kroes,
Rev. Philip Sacchi.
Chapel of the Visitation, Very Rev. Wm. Matthews.

ECCLESIASTICAL AND CLASSICAL INSTITUTIONS FOR YOUNG MEN.

THEOLOGICAL SEMINARY,

AT BALTIMORE, MD.

The Rev. gentlemen of this Institution, and of the College attached to it, are members of the Society of St. Sulpitius. It is now under the charge of Very Rev. Lewis R. Deluol, D. D. and has ten students. The other Rev. gentlemen who reside in the Seminary, are:

Very Rev. John Tessier, D. D.

Rev. Hector Joubert.

Rev. Peter Fredet, *Prof. of Theol. and Eccl. Hist.*

Rev. Francis L'homme.

MOUNT ST. MARY'S THEOLOGICAL SEMINARY,

NEAR EMMITSBURG, MD.

Rev. John McCaffrey, *Superior.*

Rev. Philip Borgna, *Director and Prof. of Theology.*

NOVITIATE OF THE SOCIETY OF JESUS,

AT FREDERICK, MD.

Rev. Francis Dzierzozinski, *Master of Novices.*

Rev. James Lucas.

Number of Scholastics, 4; of Lay-brothers, 6.

ST. CHARLES' COLLEGE,

SIXTEEN MILES WEST OF BALTIMORE.

This is the title of an institution, destined for the preparatory education of boys, who have a desire to embrace the ecclesiastical state. It was founded by the liberality of the venerable Charles Carroll of Carrollton, who granted for this purpose an extensive tract of land, and provided funds for the commencement of a building, which has since been nearly brought to a state of completion. It is 80 feet long, 60 feet in depth and three stories high, with a spacious back-building, and presents an imposing aspect from the Frederick road, from which it is not more than three hundred yards distant. When we consider the no-

ble destination of this edifice, and the urgent want of such an establishment, to secure the vocation of those whose early aspiration is to devote themselves to the service of religion, we cannot but deeply regret the existence of the obstacles that retard its progress, and ardently sigh for the moment when it will be opened for the reception of the pious and youthful candidate for the holy ministry. In June, 1836, an effort was made to commence a fund, which has for one of its objects to aid in the continuance of this important work. But so far, the contributions levied on the faithful have not been sufficient to justify any considerable advances upon the building; and hence, it stands unfinished and unoccupied, while the diocess whose wants it was intended to supply, is daily suffering from this unhappy circumstance.

It may appear a matter of surprise, that since the first establishment of Catholicity in this country, it should have yielded so few native clergymen to the Church. How shall we account for the phenomenon, that the United States, under whose free and liberal government religion has every facility for exercising its happy influence and extending its genial sway, have not yet furnished their proportion of clergymen? Are the youth of this country little inclined to embrace the clerical state? Are there but few comparatively who aspire to this eminent and holy profession, to secure with greater facility their own salvation and that of their neighbor? No; there is a vast number of young persons, who from their infancy manifest an inclination of this kind, which, if judiciously cultivated, would lead them eventually within the pale of the sanctuary. But it too frequently happens that this propensity gradually disappears; and the fond hope of the parent who had looked forth with so much confidence to the moment, when the child of her heart would be consecrated to the service of the altar, is found to be an idle dream. Like the flower nipped in the bud, the vocation of these tender youths is lost, before they have reached the age of maturity. Unprotected from the storms that continually agitate the life of man, what other result could be expected than the shipwreck of their pious inclinations? Exposed to the influence of bad example, is it a matter of surprise that they should catch the infection, and dazzled by the glittering prospects that fancy pictures to their view, they launch out upon the world, unmindful of the dangers that await them, and which at an earlier age they were so solicitous to avoid? If there is a scarcity of clergymen, therefore, the deficiency is to be attributed, not to the small number of candidates for holy orders, but to the unfortunate change

which a defective education occasions in their sentiments and dispositions. To prevent this evil is the main object of St. Charles' College. Destined only for the education of Catholic boys, who wish to qualify themselves for the sacred ministry, it will be the security of their morals and the safeguard of their virtuous intentions. Free from those dangers, which would necessarily be incurred by associating with boys of different habits, of different religions and different views, they will have comparatively no difficulties to encounter in the attainment of their pious wishes. Being all animated by the same desire, and all tending to the accomplishment of the same end, far from being for each other, as is too often the case in secular institutions, a subject of scandal, a source of human respect, a stumbling-block in the path of duty, they will walk hand in hand and be a mutual encouragement in the prosecution of their laudable design. Here also they will pursue a course of studies peculiarly adapted to the profession which they have in view. The reading of the holy scriptures, the study of ecclesiastical history, and a special attention to other branches connected with their sacred calling, will at once have a tendency to cherish and mature their first intentions, and prepare them for the subsequent study of theology. Another advantage enjoyed in a house of this kind, is the moderate expense which will be necessary for the support and education of the pupils. From the very nature of the establishment, these objects will be attained much more economically than is practicable in ordinary institutions.

If such are the blessings to be anticipated from St. Charles' College, we can certainly have no purer or more laudable wish than to see it in successful operation. Whether we look to our own wants or those of generations to come, it has a strong claim upon our benevolence, and appeals loudly to the liberality of those whom Providence has gifted with the riches of this world. While we pray, then, the Lord of the harvest that he may send laborers into his vineyard, let us contribute, according to our means, to the support of an institution which is destined to provide the diocese with a sufficient number of clergymen, by cherishing under its holy influences their first offerings at the shrine of apostolic zeal.

Reference may be had to Rev. Thomas R. Butler, Private Secretary of the Most Rev. Archbishop, North Charles street, Baltimore.

ST. MARY'S COLLEGE,

BALTIMORE.

St. Mary's College enjoys the advantages of a most healthy and pleasant situation, in the north-western part of the city of Baltimore. The buildings are sufficient for the accommodation of one hundred and fifty boarders, and afford the facility of appropriating a separate room to each class of the various literary departments. The halls for meals, study and recreation, are spacious: the dormitories airy, and divided into separate alcoves, one for each pupil. The grounds for the recreation of the students, are extensive and adorned with trees.

COURSE OF INSTRUCTION.

The Hebrew, Greek, Latin, English, French and Spanish languages; Poetry, Rhetoric, Natural and Moral Philosophy; a complete course of Mathematics, with practical applications to Mensuration; Surveying, Drawing Maps and Plats, for which operations the college is furnished with all the necessary instruments; Geography and the use of the Globes; Writing, Book-keeping, Music, Drawing and Dancing.

GRADUATION IN THE FACULTY OF ARTS.

The course required for the degree of *Bachelor of Arts*, comprehends—*Mathematics* as far as *Conic Sections*, inclusively; *Geography*; the *Greek* and *Latin* languages; *Rhetoric*; *Moral* and *Natural Philosophy*. "The candidates shall undergo all examinations that will take place during their stay at the college. The last year they shall write and deliver a speech on a literary, scientific, or moral subject, a copy of which shall be left to the college."

"Students from other colleges, in order to be admitted to the degree of *Bachelor of Arts*, must have attended the classes of the college, at least during a year. Previous to their being received among the students, they shall undergo a general examination, on which will depend the classes into which they shall be entered."

TERMS:

BOARDERS AND HALF BOARDERS.

Boarding, <i>per annum</i> ,	\$140	} payable half-yearly in advance.
Half-Boarding, <i>do.</i>	70	
Tuition, for all the branches comprised in the course, except music, drawing and dancing, <i>per annum</i> ,	60	

DAY-SCHOLARS.

Tuition, *per annum*, \$60—payable quarterly.
 Entrance, 5

Washing, mending and attendance in sickness, are extra expenses, which, however, parents residing in the city can avoid, by attending to these things themselves. The college terms are:—*Washing, per annum*, \$18; *mending*, \$12; *doctor's fees*, \$8; *charges of infirmary*, \$2. A separate bill will be furnished for remedies, and such extraordinary expenses as might be incurred during sickness.

Clothing, pocket-money, books and stationary, may be procured either by the college or the parents who reside in the city. The annual charge for stationary, is six dollars. Books are furnished by the college at the current prices. As for clothing and pocket-money, when they are to be furnished by the college, a deposit of fifty dollars, which will be returned at the final departure of the students, must be left in the hands of the treasurer.

Should a student be withdrawn before the expiration of a quarter, no deduction will be made for the remaining time, nor will any be allowed for the vacation, during which the boarders are welcome to stay in the college.

Boarders must be supplied at their entrance, with a cot, mattress, pillow, two pairs of sheets, and three blankets; a silver tumbler and spoon; at least eight shirts, eight pairs of stockings, eight cravats, eight handkerchiefs, two pairs of shoes, a hat, the uniform of the college, and two other suits. *Half-boarders* with a silver tumbler and spoon.

The following are the names of the gentlemen attached to the institution:

- Rev. John J. Chanche, D. D. *President*.
- Rev. Edward Knight, *Vice Pres't*.
- Rev. Hector Joubert, *Professor of French*.
- Rev. John Randanne, *Prof. of Latin Literature*.
- Rev. Francis L'homme, *Prof. of Greek*.
- Rev. Augustin Vérot, *Prof. of Math. and Nat. Philos.*
- Rev. Peter Fredet, *Prof. of History*.
- Rev. Alexius J. Elder, *Procurator*.
- Rev. Gilbert Raymont.

The number of students in the college is 190; 100 boarders, 90 externs.

A. M. D. G.

GEORGETOWN COLLEGE,

DISTRICT OF COLUMBIA.

The college is situated on the northern bank of the Potomac, and commands a full view of Georgetown, Washington, the Potomac, and a great part of the District of Columbia. Its situation is peculiarly healthy. On the 1st of May, 1815, the college was raised by Congress to the rank of University.

The academic year commences on the 15th of September and ends on the last of July. The course of studies occupies generally seven years, inclusive of the preparatory classes, which last four years, unless the proficiency of the student authorize an abbreviation of that term.

The course of the Preparatory schools is as follows:

1st Class.—Latin Grammar, Viri Romæ, or Cicero's select letters, Geography, English Grammar, History of the Bible, Latin and English exercises, Arithmetic.

2d Class.—Nepos' Lives, Cicero's Letters, Fables of Phædrus, Greek Grammar, Æsop's Fables in Greek: 2d term, Geography of North America, and the branches, taught in the 1st class.

3rd Class.—1ST TERM.—Curtius, Ovid's Metamorphoses, Græca Minora, Ancient History to the Repp. of Athens and Sparta, Greek Grammar, Latin do., English do., Latin, Greek and English exercises, Geography of South America and Europe. 2D TERM.—Cæsar, Ovid's Tristium, &c. &c.

4th Class.—1ST TERM.—Sallust, Virgil, (Eclogues and Georgics,) Lucian's Dialogues, Anthology (Greek,) Geography of Asia and Africa, History of Greece, Mythology, Doctrine of Particles (Tersellini,) Alvarez Prosody, Latin Grammar, Greek Grammar, Rules for the composition of letters, and formation of style, Exercises in Latin, Greek and English. 2D TERM.—Cicero's minor works, Virgil's Æneid, Xenophon's Cyropæd. Anthology.

In the Senior Classes, the following course is pursued:

In Poetry.—1ST TERM.—Livy, Virgil's Æneid, Horace Art of Poetry, Xenophon's Cyropædia, Theocritus.

2D TERM.—Cicero's Orations, Horace's Odes, Catullus, Tibullus, and Propertius, Thucydides, Homer.

BOTH TERMS.—Precepts of Rhetoric and Poetry, Greek Dialects and Prosody, History of Rome, Ancient Geography, English, Latin, and Greek style particularly attended to in prose and poetry, and specimens from approved authors committed to memory.

In Rhetoric—1ST TERM.—Cicero's Orations, Horace's Satires and Epistles, Livy, Demosthenes' Orations, Homer's Iliad. 2D TERM.—Cicero's Orations, Juvenal and Persius, Tacitus, Demosthenes, Sophocles.

BOTH TERMS.—Precepts of Rhetoric, with criticisms on the most celebrated authors, Quintilian's Institutions of Rhetoric, Cicero's Rhetorical works, American and English History, History of Latin, Greek, and English Literature. A greater, if possible, attention is paid to the style in the three languages, and orations are composed.

In Philosophy.—The Students learn Logic, Metaphysics, and Ethics. Lectures on these branches are delivered in Latin, and a daily examination is held on the lecture. In Natural Philosophy, the lectures are given in English.

All the Students, sufficiently advanced, have an hour and a quarter every day allotted to the study of Mathematics, of which there are three classes:

In the lowest class is taught Algebra, and the first books of Euclid.

In the next: Algebra, Geometry, Mensuration, plain Trigonometry, and Surveying.

In the next: Solid Geometry, Spherical Trigonometry, use of the Globes, Conics, and Calculus.

The Students, who are not sufficiently advanced to commence Algebra, are divided into three separate classes of Arithmetic, and have distinct Professors. There are also two classes of Caligraphy for the younger Students. There are three Professors of French, among whom the Students are divided according to their proficiency, and instructed four hours every week.

It is required for a graduate that he should be well acquainted with all the above branches, to wit: Latin, Greek, French, Moral and Natural Philosophy.

When a scholar presents himself for admission into the College, he is examined by the Prefect of Studies, and placed in that class for which his prior attainments may have fitted him. He then passes on in regular succession to the end of Moral and Natural Philosophy. If he remain longer, and study the higher branches of Mathematics and Natural Philosophy, he may take the degree of Master of Arts.

During the whole course great attention is paid to composition, particularly English. For the improvement of Students in public speaking, they are exercised every week before the Professors and Students in declamation.

The Italian and Spanish languages will be also taught, if required: but, together with Music, Drawing, Dancing, Fencing, and other similar accomplishments, they will form additional charges.

The College possesses a select library of twenty thousand volumes, and is provided with an extensive philosophical apparatus.

There are two examinations in the year; the minor in February or March, the other immediately before the commencement, which will always be a day of public exercises, towards the end of July. At any time during the year, and particularly at the minor examination, if any one be found capable of passing to a higher class, he will be promoted.

No Student is admitted who cannot read and write, and who has not a good moral character. It will be required of each one, who may be admitted, to pursue the course of studies above mentioned, as experience has proved exemptions in this regard to have been a great source of idleness. Any one coming from a different institution will be required to produce satisfactory recommendation from the Principals of such institutions.

As the members of the College profess the Catholic religion, the exercises of religious worship are Catholic, but members of every other religious denomination are received; of whom it is only required, that they assist with propriety and decency at the public duties of religion with their companions. Were not this enforced, no proper order, such as should be found in large literary institutions, could exist in the College.

No Student will be admitted to leave the College on visits of any length oftener than once a year, to wit: at the great vacation; if his parents or legal guardians live in the District, he will be allowed to visit them once a month, but not oftener—and he must then always return to College before night. Experience has proved that mere complimentary visits have given occasion to disorders: no student, therefore, will be allowed to visit *any person* except his parents or legal guardian.

All letters to Students, not known to be from parents, will be opened by the President.

EXPENSES.

The annual pension for tuition, board and lodging, washing and mending linen and stockings, for stationary, medical aid and medicine, is	\$200 00	} All charges must be paid half yearly in advance.
For half boarders,	125 00	
For day scholars,	50 00	

Whatever books may be required for the different classes, may be procured by the parents or guardians themselves, or will be supplied by the College at the most moderate charges. All books of whatever kind must however be submitted to the supervision of the Prefect of Schools, without whose permission none will be allowed circulation in the College.

Every Student on entering the College must bring with him one suit of clothes as uniform, which is, in winter, a blue cloth coat and pantaloons with a black velvet waistcoat; in summer, white pantaloons with a black silk waistcoat are used. This dress is only for public occasions. He must likewise bring with him two suits for daily wear, for which no particular color is prescribed; six shirts; six pairs of stockings; six pocket-handkerchiefs; three pairs of shoes; a hat, and a cloak or great coat: also a silver spoon marked with his name. These articles, if not brought by the student, will be furnished by the College and included in the bill. If parents wish the College to supply their sons with clothing, a deposit is required equivalent to the probable expense of clothing for six months. The term clothing is understood to comprehend shoes, caps and any and every article of wear, none of which will be furnished by the College, unless a deposit equivalent to the probable expense be made.

No bill for clothing or other articles, purchased by any Student, will be acknowledged by the College, unless authorized by the parents, or by the Directors of the College.

With regard to pocket-money, it is desired that *little* should be given; whatever sum parents or guardians may choose to allow for their sons or wards, must be deposited in the hands of the Treasurer of the College who will give it out to the Students in such a manner, as he thinks the occasion requires.

N. B. It would be desirable that the Students from a distance should have guardians in the vicinity, who will make the regular payments to the College, and receive the student in case of dismission.

Regular accounts of board, tuition, &c., will be sent every six months in advance. It is earnestly requested that immediate remittances be made to the full amount. Should this be disregarded the President is directed to send the pupils home to their parents or guardians.

The following Rev. gentlemen are attached to the Institution:

- Very Rev. Thomas F. Mulledy, D. D., *Provincial*.
 " William M'Sherry, S. J., *Rector*.
 " Joseph A. Lopez, S. J. *Minister and Prof. of Spanish*.
 " George Fenwick, S. J. *Prof. of Rhet. and Poetry*.
 " Stephen Gabaria, S. J. *Prof. of Moral Philosophy*.
 " James Curley, S. J. *Prof. of Mathematics*.
 " Francis Vespre, *Proc. of the Province*.
 " Virgil H. Barber, S. J. *Librarian*.
 " Nicholas Steinbacher, *Prof. of Latin and Greek Eloquence*.
 Very " Lewis Debarth.

The number of students in the College, is 155. There are besides, 13 scholastics, professors in the Institution.

MOUNT ST. MARY'S COLLEGE,

NEAR EMMITSBURG, FREDERICK CO., MD.

Mt. St. Mary's College is situated in a romantic and beautiful part of Frederick County, Md., embosomed in woods and retired from the distractions and moral dangers of a city. The site is peculiarly healthy, and is supplied with the purest water by a spring gushing from the rock. It is distant fifty miles from Baltimore, eighteen from Frederick, Md., twelve from Gettysburg, Pa., and two from Emmitsburg. The buildings are sufficient for the accommodation of one hundred and forty boarders. The various halls and rooms are spacious, airy and comfortable.

The system of education embraces the Hebrew, Greek, Latin, English, French, Spanish and German Languages, the Mathematics in general, with practical applications of the principles of Mensuration and Surveying: the drawing of Maps and Plots, Geography, History, Poetry, Rhetoric and Oratory—Intellectual Philosophy, Logic, and Ethics, Natural Philosophy, Chemistry, Botany, Zoology, &c. &c.

TERMS.

BOARD AND TUITION, including the entire classic and scientific course, together with the modern languages, also, doctor's fee, washing and mending of clothes, use of bed and bedding, payable half yearly in advance, per annum, \$182; Music and Drawing are extra charges. Medicines are furnished at the apothecary's rate, and seldom add to the bill of expenses. Parents and guardians, if they prefer it, can pay a sum which will be in full for all the branches of education taught in the College, for boarding, clothing, use of books, stationary and other expenses, except Musical and Mathematical Instruments and pocket money.

The following are the Rev. gentlemen attached to the Institution:

Rev. John M'Caffrey, *President*.

" Patrick Corry, *Vice President*.

" Thomas M'Caffrey.

" Honoratus Xaupi.

" L. Obermeyer.

The number of pupils is 115.

ST. JOHN'S LITERARY INSTITUTION,

FREDERICK CITY, MARYLAND.

This school, now in operation eight years, continues to afford the means of acquiring a classical education, on terms accommodated to all.

The number of enquiries of late, from distant parts of the country, respecting the institution, are thus briefly answered. Each scholar is required to pay, on entering, fifty dollars, which entitles him to a place in the school, until he completes the course adopted by the institution, without any other charges for tuition. Three dollars a year are to be paid also in advance by each student, for fuel, ink and servants' wages. Parents unable to make the donation of fifty dollars, (which is applied to pay off the debt incurred for the buildings) can have their sons educated, by paying the sum above mentioned for fuel, &c. No scholar received unless he knows how to read, and bears a good moral character.

The institution aims chiefly at a classical education, without losing sight of the English and Mathematical departments. French is also taught. Rules for conduct are prescribed, and enforced by the superintendence of one of the professors.

There are two examinations each year; the one private, the first week in March; the other public, the last week in July, after which bulletins are sent to parents, stating the proficiency, conduct, &c. of their sons. On the first Tuesday in August, the exhibition and distribution of premiums take place at 3 o'clock, P. M.; from this day the annual vacation commences, and ends on Monday after the 15th of September;—no other vacation during the year.

Four or five boarding houses have been opened for the accommodation of boys from a distance, and others may be found—their charge is \$100 per annum, for board, washing and mending, payable half yearly in advance. Should a student be taken home on account of sickness or in vacation, a proportionate deduction will be made, for the time of his absence, by the proprietors of boarding houses. The undersigned does not receive boarders, but prescribes regulations to the respective houses, and sees as much as he can, by himself or others, that they are observed. Strict attention is paid to religious instruction, as also to religious observances, both essential to form the moral character of youth.

JOHN McELROY.

The following are the Rev. gentlemen attached to the Institution:

Rev. John McElroy, S. J., *Superior*.

" Benjamin A. Young, S. J.

" James Ryder, S. J.

" Edward McCarthy, S. J.

The present number of pupils is 98.

CONVENTS AND FEMALE ACADEMIES.

CONVENT OF THE VISITATION OF THE B. V.

AT GEORGETOWN, D. C.

LADIES' ACADEMY OF THE VISITATION,

AT GEORGETOWN, D. C.

THE COURSE OF INSTRUCTION, commencing from the elements of a junior education, comprises Orthography, Reading, Writing, Arithmetic, Grammar, English Composition, Geography, the use of the Maps and Globes, Sacred History, Profane History, ancient and modern, Chronology, Mythology, Rhetorick, Versification and Poetic Com-

position, Popular Astronomy, with the assistance of a newly invented Geocycle, Philosophy, French and Spanish languages, Music on the Harp, Piano-forte and Guitar, Vocal Music, Drawing, Painting in Water colors, Painting on Velvet, Plain and Ornamental Needle-work, Tapestry, Lace work, Bead work, &c.

TERMS.

Entrance,	\$5 00
Board, tuition, &c. per annum, . . .	150 00
Mending,	4 00
Ink, quills, and paper, ditto	5 00
Day Scholars (per annum) pay . . .	40 00

EXTRA CHARGES.

For each of the languages, except English, quarterly, \$5 00

Drawing, Painting on Velvet, &c. in water-colors, quarterly, 5 00

Harp, and its use, . . ditto 20 00

Piano, ditto 12 00

Use of Piano, . . . per annum, 3 00

Use of Philosophical Apparatus, ditto . . . 5 00

Doctor's fees, and medicines, ditto . . . 3 00

Boarders pay the current charges, semi-annually, in advance. Day scholars, quarterly.

As the recess forms a part of the exercises of the Academy, no deduction, on that consideration, is made from the semi-annual account. Day scholars are not subject to this regulation. When a quarter has been commenced, the parents become subject to the full expense of board and tuition.

CONVENT OF THE VISITATION OF THE B. V.

AT BALTIMORE, MD.

The Sisters of this Institution now occupy the large and beautiful building lately erected at the corner of Park and Centre streets. Their present number is 20.

YOUNG LADIES' ACADEMY of the VISITATION,

Corner of Park and Centre streets,

IN BALTIMORE, MD.

THE ladies who conduct this Institution are members of an order established by St. Francis de Sales in 1610. Their Academy in Baltimore was opened in the month

of November, 1837. Since that period, a spacious and commodious edifice has been erected in a central and healthy part of the city, and on a plan which affords every convenience for the purposes of a boarding school. The grounds attached to the Academy are sufficiently extensive, and offer to the pupils, during the hours of recreation, ample space for exercise. The halls for meals, study, &c. have been constructed with a view to promote the comfort as well as the mental improvement of the young ladies. The dormitories are large and well ventilated.

The course of instruction, commencing from the elements of a junior education, comprises: Orthography, Reading, Writing, Arithmetic, Grammar, English Composition, Geography, the use of Maps and Globes, Sacred History, Profane History, Ancient and Modern; Chronology, Mythology, Rhetoric, Philosophy, Popular Astronomy, Botany, French and Spanish languages, Music on the Piano Forte, Harp and Guitar, Vocal Music, Drawing and Painting in Water Colors, Painting on Velvet, Plain and Ornamental Needle-work, Tapestry, Lace-work, Bead-work, &c.

The ladies charged with the duties of the Academy, will be vigilant in requiring by every mild, yet efficient means, an exact compliance with every rule of the Institution and the forms of polite deportment.

Premiums are awarded at the end of the year to the pupils who may have excelled in their respective classes, or who may have distinguished themselves by their good deportment.

Pupils of every religious denomination are admitted into the Institution: for the sake of order, all boarders are required to observe the general regulations of exterior worship.

Letters written or received by the young ladies, are examined previously to their delivery. With the approbation of their parents or guardians, they may be allowed to visit their friends once a month; they must, however, have returned before night.

The annual vacation commences on the Thursday after the 15th of July. The exercises re-commence on the 1st Monday in September.

Age of admission from 7 to 14 years.

TERMS:

FOR BOARDERS.

Board and tuition, per annum,	\$150 00
Washing, mending, &c. ditto,	20 00

FOR HALF-BOARDERS AND DAY SCHOLARS.

Half-boarding, per annum,	60 00
Tuition in the higher branches,	60 00
Elementary instruction,	40 00

EXTRA CHARGES:

Ink, quills, &c. per annum,	5 00
Ordinary Infirmary charges, ditto,	3 00
Each of the languages, except English, quarterly,	5 00
Music on the Piano, do.	15 00
Music on the Harp, do.	20 00
Music on the Guitar, and use of instrument, do.	12 00
Use of Piano or Harp, do.	3 00
Drawing and Painting, do.	5 00

Boarders pay the current charges semi-annually in advance; day scholars, quarterly. No deduction is made for the annual recess from the semi-annual and quarterly account.

Should a pupil be withdrawn before the expiration of the quarter, no deduction will be made for the remaining time.

Boarders are required to bring with them the ordinary table furniture, consisting of two knives and a silver fork, two silver spoons, a silver tumbler, six table napkins and six towels.

They are also to be provided with bed and bedding, or pay ten dollars per annum if furnished by the Institution. The parents or guardians of the young ladies who reside at a distance, are required to designate some correspondent in the city who will be charged to liquidate their bills when due.

The present number of pupils in the Academy is 58, 14 of whom are boarders.

October, 1839.

SOCIETY OF THE SISTERS OF CHARITY,

NEAR EMMITSBURG, MD.

St. JOSEPH'S ACADEMY,

Conducted by the Sisters of Charity,

NEAR EMMITSBURG, MD.

THE ordinary course of instruction embraces the English Language; Plain and Ornamental Writing; Practical and

Rational Arithmetic; Book-Keeping; Principles of Algebra and Geometry; Geography with maps and globes; Civil and Natural History; Mythology; Moral and Natural Philosophy; Astronomy; Chemistry; Embroidery, Tapestry, Lace-work, Bead-work, Embossed work, Plain work.

ANNUAL ORDINARY CHARGES:

Board, ordinary tuition, doctor's fees, 6 months in advance,	\$128 00
Bed and bedding, \$7 00, washing and mending,	
\$12 00, pocket money, \$6 00,	25 00
Clothing, books, postage, medicine, materials and implements used in the different branches of education, are charges which depend on circumstances and the directions of parents.	

ANNUAL EXTRA CHARGES:

Each Foreign or Ancient Language,	\$20 00
Drawing and Painting,	20 00
Piano and its use,	44 00
Guitar do.	44 00
Harp do.	80 00

Vocal music accompanies instrumental without any additional charge.

The following branches are taught to those who wish to learn them:

Transferring, Painting on Velvet, or Shell-work,	\$5 00
Japanning or Artificial Flowers,	10 00

Every young lady is expected to be provided at entrance with six changes of clothing, of a dark color and suitable to the seasons.

No deduction will be made, in charges in advance or in annual tuition, for partial absence from the Academy during the year, authorised by parents; or for the time of vacations, or for the remainder of a quarter when a pupil is finally removed before its expiration, unless sickness or some unexpected occurrence requires the removal.

CARMELITE CONVENT,

BALTIMORE, MD.

The present number of Sisters in this Institution is 21, all professed.

CARMELITE SISTERS' ACADEMY,**For the Education of Young Ladies,**

AISQUITH STREET, BALTIMORE.

THE Sisters having charge of this Institution propose a course of instruction which will comprise Orthography, Reading, Writing, Arithmetic, Book-Keeping, Grammar, English Composition, Geography, the use of Maps and Globes, Sacred History, Ancient and Modern History, Chronology, Mythology, Botany, Rhetoric, Natural Philosophy, Astronomy, French, vocal and instrumental Music, Drawing and Painting in water colors, Painting on velvet in oil colors, plain and ornamental Needle work, Embroidery in gold and silver, Tapestry, Lace work, Bead work, &c.

The greatest attention will be bestowed on the young ladies committed to the charge of the Sisters, and the most untiring exertions used to forward them in literary attainments, and inculcate in their minds the relative duties of morality and politeness.

Premiums will be awarded at the end of the year, to those pupils whose diligence and industry have caused them to excel in their respective classes.

TERMS.

Tuition, per Quarter, comprising twelve weeks, payable in advance.

First class,	\$10 00
Second class,	8 00
Third class,	6 00
Fourth class,	4 00
Stationary,	37 1/2
Fuel for the Season,	1 00

EXTRA CHARGES.

French, per quarter,	\$5 00
Drawing and Painting, per quarter,	5 00
Painting on Velvet, . . . do.	5 00
Music on Piano, do.	10 00
Use of instrument, do.	1 50

The children of Catholic parents will be instructed in the tenets of their faith, but the principles of other religious denominations will not be interfered with.

Present number of pupils 80.

ST. JOHN'S FEMALE BOARDING SCHOOL,

FREDERICK, MARYLAND.

THIS institution is conducted by the Sisters of Charity. The terms being very moderate, will enable parents to give their daughters a useful education, and this without interfering with the liberal patronage extended to other Boarding Schools. The situation of Frederick gives it many advantages—the delightful country which surrounds it, the facilities afforded by the rail road, the uniform good health of the citizens, bespeak for this Institution a share of patronage commensurate to its advantages. The Boarders will be at all times under the immediate care of the Sisters, who will pay strict attention to their morals and propriety of conduct.

REGULATIONS FOR BOARDERS.

No one received for a shorter space of time than six months. The age of admission from 8 to 14 years of age, unless, in extraordinary cases, this rule might be dispensed with. The boarders not permitted to visit or receive visits without the parents' or guardians' special permission. There are two examinations each year, the one private, the second week in March; the other public, at the end of July; after each, bulletins are sent to parents, stating the proficiency, conduct, &c., of their daughters.—On the Wednesday after the first Tuesday in August, the distribution of premiums will take place at 9 o'clock, A. M.—From this day, the annual vacation commences, and ends on Monday after the 15th of September—no other vacation during the year. No distinction will be made in the admission of scholars on account of religion.

TERMS.

BOARD and TUITION, with WASHING and MENDING, per annum, \$100.

Doctor's Fees and Medicine, \$3 per annum.

MUSIC, DRAWING and FRENCH, will be taught, if required, at the usual prices.

Each pupil will provide Bed and Bedding—or, if they prefer, pay \$5 per annum for the use of these articles.

In every case, six months board must be paid in advance. No deviation from this rule.

N. B.—All letters to be directed, post paid, to the Directress of St John's Boarding School, Frederick, Md.

The number of pupils boarding in the Academy is 43.

MISS E. MARCILLY'S ACADEMY,**For the Instruction of Young Ladies.**

S. E. CORNER OF CHARLES AND CENTRE STS. BALTIMORE.

The course of instruction embraces Reading, Writing, Grammar, Rhetorick, Composition, Arithmetic, Algebra, Geography, Astronomy, History, Chronology, Mythology, Logic, Ethics, Natural Philosophy, Chemistry, French, Spanish, Music, Dancing, Drawing, Plain and Ornamental Needle-work.

To those who wish to acquire a knowledge of the French language, this institution offers peculiar advantages. It is the language of the family, and all the pupils are compelled to use it in the class-rooms, and during their hours of recreation.

TERMS.

Board and Tuition, per annum,	.	.	\$200 00
Half boarders, tuition not included;	.	.	60 00
Day scholars,	.	.	60 00

EXTRA CHARGES.

French, per annum,	.	\$20 00
Spanish, Music, Drawing and Dancing, at the Professors' charges.	.	

Use of Piano, per quarter,	.	3 00
Ordinary Infirmary charges, not including Doctor's fees,	.	3 00

Each scholar must be provided with bed and bedding, or pay \$10 if furnished by the institution.

Washing, per annum,	.	20 00
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Boarders pay the current charges, half yearly in advance; day scholars, quarterly.

Parents and Guardians, residing at a distance, are required to appoint a responsible agent in the city.

The vacation commences the Monday on or after the 25th of July, and lasts until the first Monday in September.

THE MISSES COTTRINGER'S SEMINARY**For Young Ladies,**

No. 72 FRANKLIN STREET, BALTIMORE.

The course of instruction embraces Reading, Writing, History, Arithmetic, Orthography, Grammar, Parsing, Geography, Composition, Rhetorick, Algebra, Natural

Philosophy, Botany, Globes, Astronomy, Geometry, Latin, French, Italian, Spanish, Music, Dancing, Drawing, Chemistry, Useful and Ornamental Needle-work.

TERMS.

Board and English Education, not including the higher branches, per annum, . . .	\$170 00
Half boarders, not including tuition, per annum, . . .	60 00
Washing, . . .	20 00
Bed, bedding and towels, if not provided by parents, per annum, . . .	10 00
Music, vocal and instrumental, per quarter, . . .	20 00
Piano, . . . do. . . .	15 00
Preparatory class of Music, . . . do. . . .	12 00
Use of Piano, . . . do. . . .	3 00
French, Italian or Spanish, . . . do. . . .	5 00
Drawing, . . . do. . . .	8 00

DAY SCHOLARS.

First class, per quarter,	\$15 00
Second class, do.	10 00
Third class, do.	5 00
Dancing, do.	15 00

TERMS.—Payable half yearly in advance. Day scholars quarterly.

THE MISSES McNALLY'S SEMINARY

For Young Ladies,

N. WEST CORNER OF CHARLES AND CENTRE STS., BALTIMORE.

The Misses McNally, some of them natives of France, and all of them educated in the capital of that country, under the care and in the house of their father, a member of the University of France, have formed an establishment in Baltimore for the education of a limited number of young ladies under a certain age.

The course of instruction will comprise French, Italian, Music, Piano and Harp, Drawing, Embroidery, Fancy Work and Tapestry, History, Belles-Lettres, Geography, and daily Composition in French.

TERMS.

The entire scheme of instruction, with board, mending, books in the French and Italian languages, the same in Latin and Greek Classics, Stationary, (no extra charges whatever,) per annum, \$450.

Pupils have the privilege of omitting, wholly or temporarily, Music, Drawing, Dancing, for which, deductions are made, for Music \$100, Drawing \$40, Dancing \$40 per annum.

SCHOOL FOR COLOURED GIRLS,

UNDER THE DIRECTION OF THE SISTERS OF PROVIDENCE.

The Sisters of Providence are a religious society of coloured women, established in Baltimore by Rev. H. Joubert, on the 5th of June, 1829. They renounce the world to consecrate themselves to God and the Christian education of coloured girls. The present number of Sisters is 14, besides 3 novices.

Besides the care bestowed on their religious education, girls of colour are taught English, French, Cyphering and Writing, Sewing in all its branches, Embroidery, Washing and Ironing.

TERMS.

Boarding and tuition, monthly, payable in advance,	\$4 00
Fuel for the winter quarter,	1 00
Half boarding and tuition, monthly, payable in advance,	2 00
Fuel for the winter quarter,	50

DAY SCHOLARS.

Tuition, quarterly, payable in advance,	2 00
Fuel for the winter quarter,	50
For the use of books, day scholars pay annually,	37

Boarders pay an extra charge for books and stationary, the care of the sick, washing and mending—unless parents choose to attend to these objects in person—the whole may be furnished by the school for the sum of \$24 annually,—but in case of protracted sickness the doctor's bill is added.

The pupils are to be provided, at their entrance, with bed and bedding, or are furnished by the Sisters for \$8.

CHARITABLE INSTITUTIONS.

ST. MARY'S FEMALE ORPHAN ASYLUM and Free School, in Baltimore, which supports 50 orphans, and affords daily instruction to about 220 poor children. It is served by five sisters of charity.

MARYLAND HOSPITAL for the insane, in Baltimore, which is attended by 14 sisters of charity. The present number of patients is 90.

BALTIMORE INFIRMARY, connected with the Medical College, which is served by 8 sisters. The average number of patients is 50.

ST. JOHN'S ASYLUM and Free School, connected with the Academy in Frederick city. It has 13 orphans and 75 pupils.

FREE SCHOOL, at the Convent of the Visitation, Georgetown, D. C., in which from 70 to 100 girls receive daily instruction.

ST. VINCENT'S ASYLUM and Day School, in Washington, D. C., attended by five sisters of charity. There are 40 orphans and 150 pupils in the establishment.

ST. FRANCIS XAVIER'S FREE SCHOOL, in Alexandria, D. C., under the charge of three sisters.

At MT. ST. MARY'S COLLEGE, five sisters of charity are employed in superintending the household department, the infirmary, and whatever relates to the health and comfort of the students.

CATHOLIC MALE FREE SCHOOL, in Saratoga street, Baltimore—which is attended by 100 poor children.

CATHOLIC FEMALE FREE SCHOOL, near St. Patrick's Church, Fell's Point, Baltimore, in which about 100 pupils receive daily instruction.

SUNDAY SCHOOL for girls, Franklin street, Baltimore.

SUNDAY SCHOOL for coloured girls, in Baltimore.

CHARITABLE RELIEF SOCIETY,

ESTABLISHED IN BALTIMORE, OCTOBER 1ST. 1827.

"THIS charitable association has for its great object, the visiting of the sick, and particularly the poor sick, in order to afford them spiritual assistance and consolation; and as far as in its power temporal relief; and like Mary and Martha, to call for Jesus, and invoke his mercies and favours, when a brother or sister falls sick; 'Lord, behold he whom thou lovest is sick. And Jesus loved Martha and her sister Mary, and Lazarus;' St. John, xi. 3. The ladies who compose this society, strive to unite the piety of Mary to the activity and zeal of Martha, in order to promote their neighbours' salvation, as well as to increase their own merits in the sight of God."

The association consists, at present, of 70 members.

FEMALE MUTUAL RELIEF SOCIETY,

ESTABLISHED IN BALTIMORE, APRIL 27, 1834.

"Before all things, have a mutual charity among yourselves; for charity covereth a multitude of sins." 1 Peter, ch. iv.

"The principal object of this association, as its name indicates, is to provide for its members a resource in the time of sickness, when those who depend on their own industry for support, are often thrown upon the kindness of friends and acquaintances who are not always able to assist them." Besides the temporal assistance afforded to the members during life, and the means furnished for their decent interment after death, there is a frequent communion of prayers and spiritual exercises enjoined by the rules of the Society, which tends greatly to cherish among them a spirit of charity and true piety. Ladies of any rank in society, provided they are practical Catholics, become entitled to the benefits of the Association, by paying a monthly contribution of 25 cents. The present number of members is between 80 and 90.

LADIES' ORPHAN SOCIETY,

ESTABLISHED IN BALTIMORE IN 1831.

The object of this association, is one of a most benevolent character, to aid the funds of "St. Mary's Female Orphan Asylum and Free School," in Franklin street. "The principal contributors are young ladies of taste and ingenuity, who devote a portion of their time to the execution of fancy work of every description," for the benefit of that institution. Any lady who pays one dollar annually, is considered a member of the society.

St. James' Indigent and Sick Society.

This association has for its object to relieve the wants of the poor and sick. It was established in 1838.

CALVERT MALE BENEFICIAL SOCIETY

OF BALTIMORE, INSTITUTED IN APRIL, 1835.

The object of this association, is to afford relief to its members, when prevented by sickness from pursuing their ordinary occupations, and to provide after their death for the assistance of their widows and orphans.

TOBIAS SOCIETY.

ESTABLISHED IN BALTIMORE, JANUARY 1, 1828.

"Tobias daily went among all his kindred, and comforted them, and distributed to every one as he was able out of his goods. He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and them that were slain." *Tobias*, ch. i. 19, 20.

This charitable association has for its object the decent burial of Catholic coloured persons. It is governed by excellent regulations tending to the practice of religion and the special exercise of fraternal charity.

Mutual Relief Societies for Coloured Persons in Baltimore.

The monthly contributions of those who belong to these societies, form a fund which is applied to the relief of the members in the time of sickness, and after death, to the payment of their funeral expenses. There are two institutions of this kind among the Catholic coloured people of Baltimore.

RELIGIOUS SOCIETIES.**CATHEDRAL FUND ASSOCIATION.**

THIS association was organized in Baltimore, on the 28th of May, 1839. The subjoined extract from the constitution adopted at that time, will make known its object and form of government:

"ARTICLE II. The objects of the association shall be to collect money to reduce the debt of the Cathedral, and to complete the building and enclose and improve the grounds.

ARTICLE III. One half of all the money collected by this association shall be appropriated to the liquidation of the debt due upon the church, and the other half shall be expended in completing the building, and enclosing and improving the grounds.

ARTICLE IV. The officers of this association shall consist of a President, three Vice-Presidents, a Secretary and a Collector or Agent.

ARTICLE V. The most Revd. Archbishop shall be ex-officio President of the association. The Vice-Presidents to be selected from a Board of thirty-six managers, who shall be selected immediately after the adoption of these articles by a majority of all the subscribers present.

ARTICLE VI. The election for Managers to take place annually at a meeting of the subscribers, to be called

through the public papers by the President of this association, and the election to be subject to his approval.

ARTICLE VII. It shall be the duty of the agent to deposit at least once a month, and oftener if the Board of Managers shall require it, in some bank to be selected by the Board, all the moneys in his hands belonging to this association: all such deposits to be made in the name of the Most Rev. Archbishop.

ARTICLE VIII. Each subscriber of one dollar annually shall be a member, and entitled to vote for officers. The Board may make provision for life subscribers."

In an address to the society at the time of its formation, the most Rev. Archbishop made the following happy allusions. "Commenced at a period when we had not reached the half of our present number, when our resources were even proportionally more limited, the Cathedral demands of us not the generous sacrifices made by the passed, and passing generation, but the mite which, multiplied by our numerical increase, will, while it impoverishes no one, build up and beautify the house of God."

"If we feel a laudable pride when the traveller, on his return from distant lands, recounts to us the emotions which he experienced, on entering the majestic and time-hallowed temples planned by the inspiration of Catholic genius, and reared by the munificence of Catholic piety, can we remember from what ancestors we are descended, and look with indifference on the humiliating state of this sacred edifice? Is it not destined for the same hallowed purposes? Is it not the special abiding place of the same Deity,—the scene of the same sublime mysteries and consoling rites,—the holy of holies, where God speaks familiarly to man, where the prayer of faith is heard with a more willing ear, and the treasures of heaven are dispensed with a more lavish hand?"

"But its claims on our reverence and fostering care are beyond those of ordinary temples. Presiding over the other churches in the United States, it numbers among its children every Catholic throughout the republic; it is the chief link in the chain which unites the American church with the centre of Catholic unity; it witnesses, of right, the grave deliberations and authoritative enactments of the heads of our national hierarchy, and whatever change our increasing numbers may require in the organization of this ecclesiastical province, this temple, like the mountain of the house of the Lord, prepared on the top of mountains, will ever attract the eyes of the people of God, and, at stated times, the pontiffs of religion will come up from afar to consult within its sanctuary the oracles of heaven, and by

prayer and counsel, frame salutary laws for the spiritual welfare of the flocks committed to their charge."

Thus far the operations of the society have been attended with the most beneficial results; and it is hoped that the zeal and activity which have been hitherto manifested by the Board of Managers, will long exist among them, as they will no doubt repay their exertions with the most flattering success. We are not deficient in resources; but the great secret is to move the spring that will turn them to the public advantage and the honor of religion.

They who are disposed to contribute to the objects of the Cathedral Fund Association, will please forward their donations or subscriptions to any one of the following committee:

- | | |
|-----------|---|
| 1st Ward, | William Kennedy, No. 4 Water street. |
| 2d do | Matthew Foley, St. Paul near Centre street. |
| 3d do | A. A. White, No. 58 South street. |
| 4th do | M. Benzinger, Franklin, below St. Paul st. |
| 5th do | John McColgan, Front st. opposite shot tower. |
| 6th do | James Fortune, No. 11 Light street. |
| 7th do | Joseph Gegan, corner St. Paul and Mulberry streets. |
| 8th do | C. Leloup, Light street extended. |
| 9th do | John Murphy, at Mrs. Gunn's, S. Howard st. |
| 10th do | Peter Kelly, No. 6 N. Liberty street. |
| 11th do | Francis W. Elder, No. 10 N. Eutaw street. |
| 12th do | Lorenzo Dorsey, Paca street, between Mulberry and Franklin, |

Catholic Tract Society of Baltimore.

The ends contemplated by this association are, "to encourage virtue, to expose misrepresentation, and give a more extensive circulation to the doctrines of the Roman Catholic religion." Any person may become a member of the society, by subscribing one dollar annually to the funds. We hail with pleasure the appearance of this powerful and useful agent in the cause of truth. When we look abroad upon our country, and see the thirst for information that prevails among every class of people, and the facility, arising from this very source, of imbibing erroneous as well as sound principles, of crediting a false instead of a true statement of things, we understand at once the necessity of some efficient means to stay the torrent, to counteract the evil influence of the slanderous publications that are so industriously scattered over the land. One of the noblest prerogatives of a free country, that which should

be the bulwark of its liberties and the shield of innocence and truth, we see prostituted to the vilest purposes, to the propagation of anti-social views, to the denunciation of virtue itself. Do we not owe it to ourselves and our fellow-men, to apply a remedy to this growing evil? to eradicate the tares which the enemy has sown in our fields, and by an honorable and charitable exposition of truth, to heal the wounds that may already have been inflicted on some around us? Our object is not to arrest the operations of the press, but, by extending them, to obviate the baneful effects that necessarily spring from its abuse. Why should we allow this wonderful engine, omnipotent for evil and for good, to be wielded against our tenets, our institutions, our liberties? Why not turn it to the enlightenment of the world, especially when so many efforts have been made to keep the clouds of ignorance hovering over the public mind? Why should we not unfold to the view of our fellow-men, the beauty, the solidity, the admirable fruits of the religious doctrines which we profess? Why should we not place in their hands the lamp of truth, and enable them to see for themselves that there are "false prophets who appear before us in the clothing of sheep, while inwardly they are ravenous wolves?" Yes, the work is truly important, and when we look to the blessings it is calculated to confer upon society, we cannot but consider it entitled to the warmest patronage of the Catholic community, as an object worthy of their highest ambition and most indefatigable exertions. The temperate and solid exposition of our religious principles and practices, without mentioning the other advantages it may impart, must certainly tend to promote those feelings of harmony and mutual respect which constitute the basis of our peace and happiness, as a social people: and such a harvest would itself be an ample compensation for the labour that has produced it.

Contributions to the funds of the Society, which are earnestly solicited, may be forwarded to the treasurer Mr. Benedict I. Sanders, Frederick st. near Pratt, Baltimore.

Communications for the press are to be directed to one of the following clergymen, who form the editorial committee:

Rev. John J. Chanche, D. D. President of St. Mary's College, Baltimore.

Rev. John Gildea, St. James' Church, Baltimore.

Rev. Charles I. White, Cathedral, Baltimore.

RECAPITULATION.

Churches and Chapels in the Archdiocese of Baltimore, 63
Churches building, - - - - - 2

Stations occasionally visited where there is no church,	10
Clergymen on the mission,	37
Clergymen otherwise employed,	32
Theological Seminaries,	3
Colleges for Young Men,	5
Female Religious Institutions,	5
Female Academies,	9
Charitable Institutions,	20
Religious Associations,	2

DIOCESS OF RICHMOND.

The Diocese of Richmond, which embraces the state of Virginia, was formed in the year 1820. The Most Rev. Samuel Eccleston, Archbishop of Baltimore, has the administration of it during the vacancy of the See.

CHURCHES AND CLERGY.

VIRGINIA.

Richmond, Henrico Co.—Service every Sunday—Rev. Timothy O'Brien, Rev. John O'Brien.

Norfolk, Norfolk Co.—Service every Sunday—Rev. A. Hitzelberger.

Portsmouth, Norfolk Co.—Service every Sunday—Rev. W. Moriarty.

Martinsburg, Berkely Co.—Rev. Richard Whelan, who attends occasionally, *Winchester*, *Waterford*, and other stations.

Harper's Ferry, Jefferson Co. } Attended from Mar-
Bath, Morgan Co. St. Vincent's, } tinsburg.

Hampshire Co. } Attended four times a year from Cum-
Hardy Co. } berland, Md.

Wheeling, Ohio Co.—Service every Sunday—Rev. James Hærner.

FEMALE ACADEMIES.

St. Vincent's Female Benevolent School,

MARTINSBURG, VA.

This School, under the care of three sisters of charity, was established at Martinsburg, Berkely county, Va., in January, 1838. The system of instruction embraces Spelling, Reading, Writing, Grammar, Composition, Arithmetic, Geography, History, Philosophy, and Fancy Needle and Bead work, and Tapestry.

TERMS.

Board, tuition, &c. per annum,	-	-	-	\$90 00
Materials for tapestry, if learned.	-	-	-	5 00
Books, and other materials charged as given.				

FOR DAY SCHOLARS.

Entrance, per annum, for fuel, servants' wages, &c.	\$2 00
Monthly advance for quills, ink, &c.	12½
Tapestry, if learned,	5 00
Materials per annum,	5 00
Other Fancy work, if learned,	5 00

Each boarder is required to bring with her a sufficient supply of clothing for the season, with at least four towels; and if parents desire that their further wants in this particular be supplied by the directress of the school, they will please leave on deposite a sum sufficient for the purpose. Books will be furnished on terms as moderate as possible, and it is preferred for many reasons, that they be purchased at the school. The annual vacation commences on the 1st of July, and the duties of the school are resumed on the 1st of August. During the recess, and at no other time, are children from a distance allowed to leave the School, and no deduction is ever made for such absence, as the expenses of the Institution must continue, and it is optional with the parents to take their children home, or leave them with the "sisters." Nor is any deduction whatever, made, in case a child leave school after having commenced a quarter.

All communications to be addressed, postage paid, to the "Directors of St. Vincent's School," or to the subscriber.

RICHARD WHELAN.

ST. MARY'S SCHOOL FOR GIRLS, in Norfolk, under the charge of three sisters of charity. The number of pupils is between 40 and 50.

CHARITABLE INSTITUTIONS.

ST. JOSEPH'S ORPHAN ASYLUM and Day School, in Richmond, under the care of three Sisters of Charity, containing eight orphans and 50 pupils.

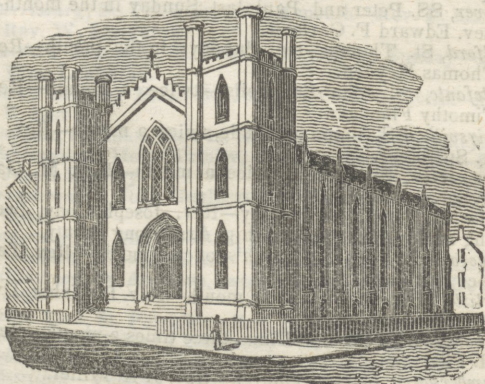
INFIRMARY, at Richmond, under the care of three Sisters of Charity. The average number of patients is 40.

BENEVOLENT FUND SOCIETY, in Norfolk, for the support of indigent families. When a family is considered worthy of relief, a certain sum is paid to it monthly from the funds of the association.

RECAPITULATION.

Churches,	-	-	-	-	7
Church building,	-	-	-	-	1
Stations occasionally visited,	-	-	-	-	12
Clergymen on the mission, all of whom belong to the diocese of Baltimore,	-	-	-	-	6
Female Academies,	-	-	-	-	2
Charitable Institutions,	-	-	-	-	3

DIOCESS OF PHILADELPHIA.



ST. JOHN'S CHURCH.

The diocese of Philadelphia, which includes the States of Pennsylvania and Delaware, and the Western portion of New Jersey, was created in 1808. The present incumbent is the Rt. Rev. Henry Conwell, D. D., with whom the Rt. Rev. Francis P. Kenrick has been associated, as Coadjutor and Administrator.

CHURCHES AND CLERGY.

PENNSYLVANIA.

Right Rev. Henry Conwell, D. D. *Bishop of Philadelphia.*
 Right Rev. Francis Patrick Kenrick, D. D. *Bishop of*
Arath and Coadjutor.

Very Rev. Edward Barron, D. D. *Vicar General.*

" Francis X. Gartland, *Secretary.*

Philadelphia. { St. Mary's.—Very Rev. Edward Barron, D. D. Pastor.
Rev. Charles J. Carter, } Assistants.
Rev. John P. Dunn, }
St. Joseph's.—Rev. Peter Havermans, S. J.
Rev. Felix Barbelin, S. J.
St. Augustin's.—Rev. P. Moriarty, D. D. O. S. A.
Rev. Thomas Kyle.
Holy Trinity.—Rev. Otho Borgess, Pastor.
St. John Evang.—Rev. Francis X. Gartland, Pastor.
Rev. Edward Sourin.
St. Michael's.—Rev. Terence J. Donaghue, Pastor.
Rev. W. Whelan.

Beaver, SS. Peter and Paul, last Sunday in the month—Rev. Edward F. Garland.

Bedford, St. Thomas', two Sundays in the month—Rev. Thomas Heyden.

Bellefonte, St. John Evangelist—twice a month—Rev. Timothy Flanagan.

Blairsville, SS. Simon and Jude, twice a month—Rev. J. A. Stillinger.

Brownsville, St. Peter's, twice a month—Rev. M. Gallagher.

Butler, St. Peter's, 3d Sunday—Rev. Joseph Cody, dwelling at Sugar Creek township, Armstrong county.

Cameron's Bottom, St. Patrick's, once a month—Rev. Terence McGirr.

Carlisle, St. Patrick's, once a month—Rev. P. Maher, Dw. at Harrisburg.

Carbondale, St. Rose of Lima, three times a month—Rev. H. Fitzsimmons.

Chambersburg, Christ's Church—Rev. J. A. Miller.

Chartier's Creek, St. Philip's, occasionally—Rev. Edward F. Garland.

Cherry Township, St. Basil's—Rev. J. V. O'Reilly.

Clearfield, St. Francis of Assissium, once in two months—Rev. Tim. Flanagan.

Columbia, St. Peter's, twice a month—Rev. B. Keenan.

Conewago, Adams Co. Sacred Heart—Rev. Matthew Lekeu, S. J., Rev. Michael Dougherty, S. J.

Cussewago Creek, Crawford Co. St. Philip Beniti, once in five weeks—Rev. Bernard McCabe.

Derry Township, Westmoreland Co. Mount Carmel, occasionally—Rev. J. A. Stillinger.

Doe Run, St. Malachy's, once a month—Rev. Wm. Loughran.

- Easton*, St. Bernard's, 2d Sunday—Rev. James Maloney.
Ebensburg, St. Patrick's, once a month—Rev. P. Lemke,
 dwelling at Hart's Sleeping-Place.
Elizabethtown, St. Peter's, once a month—Rev. P. Maher.
Erie, Chapel, 1st Sunday—Rev. B. McCabe.
Freeport, St. Mary's, 1st Sunday—Rev. J. Cody.
Friendsville, St. Francis Xavier's, 1st Sunday—Rev. John
 V. O'Reilly.
Gettysburg, St. Francis Xavier's, once a month—Rev. M.
 Dougherty.
Goshenhoppen, Most Holy Sacrament—Rev'd. Augustus
 Balli, S. J., Rev. Francis Varin.
Harman's Bottom, St. John Bap. once a month—Rev. T.
 Heyden.
Harrisburg, St. Patrick's, twice a month—Rev. P. Maher,
 Rev. W. Loughran.
Harford Township, St. Dennis, 2d and 4th Sunday—Rev.
 Wm. Loughran.
Hart's Sleeping Place, St. Joseph's, twice a month—Rev.
 P. Lemke.
Haycock, St. John. Bap. 1st Sunday—Rev. J. Maloney.
Huntingdon, Holy Trinity, once in two months—Rev.
 James Bradley.
Johnstown, St. John Gualbert's, 3d Sunday—Rev. P. Rat-
 tigan.
Lancaster, St. Mary's—Rev. Bernard Keenan.
Lewistown, All-Saints, once a month—Rev. T. Flanagan.
Littlestown, St. Aloysius, twice a month—Rev. M. Dough-
 erty.
Little York, St. Patrick's—Rev. P. Rafferty.
Loretto, St. Michael's, constantly—Rev. D. A. Gallit.
Lebanon, St. Mary's, occasionally—Rev. P. Maher.
Massillon—Vacant.
Manayunk, St. John Bap. constantly—Rev. D. Mulholland.
Meadville, St. Hippolytus', once in five weeks—Rev. B.
 McCabe.
Milton, St. Joseph's, twice a month—Rev. Edward Ma-
 gennis.
McSherry's Town, Chapel, attended from Conewago.
Monongahela City, Temporary Chapel, once a month—
 Rev. M. Gallagher.
Mount Pleasant Township, St. Juliana, once a month—
 Rev. H. Fitzsimmons.
Mountain Church, St. Ignatius, 4th Sunday—Rev. Michael
 Dougherty.
Norristown, St. Patrick's, twice a month—Rev. M. O'Con-
 nor.
Newry, St. Patrick's, constantly—Rev. James Bradley.

Oil Creek, St. Stephen of Hungary, once in five weeks—
Rev. B. McCabe.

Paradise, a private chapel, —, Rev. J. W. Beschter, S. J.

Path Valley, St. Ferdinand's, once a month, Rev. Thomas Heyden.

Pigeon Hill, chapel of St. Mary's, attached to College Retreat.

Pine Creek, St. Mary's, occasionally—Very Rev. Joseph Prost.

Pittsburg, { St. Paul's, —, Rev. John O'Reilly, Pastor.
Rev. Ed. F. Garland, Asst.
St. Patrick's, —, Very Rev. Joseph Prost.
German Chapel, —, closed.

Pottsville, St. Patrick's, —, Rev. Edward Magennis.

Reading, St. Peter's, constantly—Rev. F. Marshall.

Red Bank, St. Nicholas Tolent. 4th Sunday—Rev. J. Cody.

Shaniquen, church not ded.—Rev. E. Magennis.

Shippenville, St. Michael's, —, Vacant.

Silver Lake, St. Augustin's, last Sunday—Rev. J. V. O'Reilly.

Sugar Creek Township, Armstrong Co. 2d Sunday—Rev. Joseph Cody.

Tamaqua, St. Jerom's, 3d Sunday—Rev. J. Maloney.

Waynesburg, Franklin Co. St. Andrew's, once a month—
Rev. P. Borgna.

Waynesburg, Green Co. St. Anne, once in two months—
Rev. M. Gallagher.

West Chester, Christ Church, 1st and 3d Sundays—Rev. P. Donahoe.

Warren county, occasionally—Rev. B. McCabe.

Youngstown, St. Vincent of Paul's, twice a month, Rev. J. A. Stillinger.

DELAWARE.

Wilmington, St. Peter's—Rev. Patrick Kenny, Rev. Patrick Reilly.

Coffee Run, St. Mary's, twice a month—Rev. P. Kenny.

New Castle, St. Peter's, once a month—Rev. P. Reilly.

NEW JERSEY.

Pleasant Mills, B. Virgin of the Assumption—1st Sunday,
Rev. Wm. Loughran.

Trenton, St. John Bap. constantly—Rev. D. Magorien.

ECCLESIASTICAL AND CLASSICAL INSTITUTIONS.

THEOLOGICAL SEMINARY OF ST. CHARLES BORROMEO,

IN PHILADELPHIA—INCORPORATED IN 1838.

Rev. Michael O'Connor, D. D. *President.*

Rev. Edward Sourin, *Prof. of Scripture.*

The Bishop is President of the Board *ex officio*: the President, and Professors of Theology and Scripture are members, with five lay gentlemen, viz. John Keating, Joseph Dugan, John Diamond, Michael Magrath and Mark Anthony Frenaye. The last named gentleman is Treasurer. The students are twelve in number. A large building is now occupied as the seminary. A single *bourse*, that is, the right to present a student to receive ecclesiastical education and maintenance for five years, is granted to a benefactor, who shall have made a donation of five hundred dollars: *perpetual bourses*, or a similar right descending to the legal heir, for ever, are founded by a donation of two thousand dollars. Students for other dioceses are received at \$150 per annum.

ST. MARY'S SEMINARY FOR BOYS,

WILMINGTON, DEL.

This Seminary was opened in the month of August, 1839. The course of studies embraces English Reading, Grammar, Composition, Writing, History, Geography, Arithmetic, Algebra, Geometry, Trigonometry, Surveying, Greek and Latin.

The number of boarders is limited to 25. The age of admission from 9 to 15 years.

The strictest attention will be paid to the health of the pupils, and to their moral and literary improvement. None shall be at any time allowed to leave the precincts of the seminary, unless accompanied by the assistant teacher.

The annual pension for boarding, tuition, washing, mending, use of bedding, pens and ink, is \$150, payable half-yearly in advance. No extra charges unless for paper, books, clothes, medicine or doctor's fees.

Rev. P. REILLY.

St. Peter's Boarding School for Young Ladies,

WILMINGTON, DELAWARE.

This school is conducted by the Sisters of Charity, to whom it belongs. It is situated on Quaker Hill, a most delightful and healthy part of the city. The building is large; the play-ground is spacious and well arranged for amusement and recreation. The number of scholars varies from twenty to thirty, most of whom are under the age of twelve years.

The course of instruction comprises Orthography, Reading, Writing, Arithmetic, English Grammar, Geography, Ancient and Modern History, Plain and Fancy Needlework, &c. &c.

TERMS.

Boarding and Tuition, as also washing and mending, per annum, \$100—payable half-yearly in advance.

For bed and bedding, unless provided by parents, \$6 yearly.

ST. JOHN BAPTIST'S SCHOOL, M'Sherrystown, Pa., under the charge of three Sisters. There are 20 boarders and 20 day scholars in the institution.

CHARITABLE INSTITUTIONS.

ST. JOSEPH'S FEMALE ORPHAN ASYLUM, in Philadelphia, which maintains 60 orphans. It is served by five Sisters.

ST. JOHN'S MALE ORPHAN ASYLUM, in Philadelphia, in which there are 60 boys. Here is also a Day School for boys, attended by 40 scholars; and one for girls, in which about 80 receive the benefits of instruction. Seven Sisters are employed in this establishment.

ST. MARY'S FREE SCHOOL, in Philadelphia, conducted by three Sisters. The number of scholars is 220.

ST. PAUL'S ORPHAN ASYLUM and School, in Pittsburg, under the charge of four Sisters. It maintains 12 female orphans, and affords instruction to 120 scholars.

ST. MARY'S SCHOOL, in Pottsville, Pa., under the charge of three Sisters.

ORPHAN ASYLUM and Day School, in Wilmington, Delaware.

RECAPITULATION.

Churches and Chapels, -	-	-	-	78
Clergymen on the mission, -	-	-	-	49

Ecclesiastical Seminary,	-	-	-	1
Ecclesiastical Students,	-	-	-	12
Academy for Boys,	-	-	-	1
Female Academies,	-	-	-	2
Schools,	-	-	-	5
Orphan Asylums,	-	-	-	4

DIOCESS OF BOSTON.

THE diocese of Boston which embraces all the New England States, viz: Massachusetts, Maine, Vermont, New Hampshire, Rhode Island and Connecticut, was established in 1808. The Rt. Rev. Benedict Fenwick, at present occupies the See of Boston.

CHURCHES AND CLERGY.

MASSACHUSETTS.

	Cathedral of the Holy Cross—Rt. Rev. B. Fenwick, D. D.	Very Rev. Wm. Tyler.	Rev.
	Mr. Fenelly.		
<i>Boston.</i>	Chapel of the Holy Cross—Rev. Terence Fitzsimmons.		
	St. Mary's—Rev. Michael Healy.	Rev. Patrick O'Beirne.	
	St. Patrick's—Rev. Thomas Lynch.		
<i>South Boston,</i>	St. Augustin's—Rev. John Mahony.		
<i>Charlestown,</i>	St. Mary's—Rev. Patrick Byrne.		
<i>Salem,</i>	St. Mary's—Rev. John D. Brady.		
<i>Lowell,</i>	St. Patrick's—Rev. James McDermott.		
<i>Worcester,</i>	Church not ded.—Rev. James Fitton.		
<i>Taunton,</i>	St. Mary's—Rev. Wm. Wiley.		
<i>Fall River,</i>	Church not ded.—Rev. John Corry.		
<i>New Bedford,</i>	Church not ded.—Rev. Mr. O'Reilly.		
<i>Sandwich,</i>	St. Peter's—Rev. Mr. O'Reilly.		
<i>Waltham,</i>	Church not ded.	Attended from Boston	
<i>Canton,</i>		by	
<i>Randolph,</i>		Rev. Edmund Murphy.	

RHODE ISLAND.

<i>Providence,</i>	SS. Peter and Paul,	} Rev. John Corry.
<i>Pawtucket,</i>	Church not ded.	
<i>Newport,</i>	St. Joseph's—Rev. Mr. O'Reilly.	

CONNECTICUT.

Hartford, Trinity Church—Rev. John Brady.
New Haven, Christ's Church, } Rev. James Smyth.
Bridgeport,

MAINE.

Portland, St. Dominick's—Rev. P. Flood.
Whitefield, St. Dennis' }
Augusta, Church not ded. } Rev. D. Ryan.
New Castle, St. Patrick's, }
Bangor, Church not ded.—Rev. Michael Lynch.
Old Town, St. Ann's—Rev. Mr. O'Sullivan.
Eastport, St. Joseph's—Rev. Michael Lynch.
Pleasant Point, St. Ann's—Rev. M. Desmilliers.
 ⚡ *Benedicta*, Church not ded.—Rev. James Conway.

⚡ This is a new and thriving Catholic settlement, on a tract of land purchased five years ago by Bishop Fenwick, of the State of Massachusetts, containing twelve thousand acres. It lies in Penobscot Co. in township No. 2, *fifth range*, between the Salmon and Moluncus rivers. The principal object of this purchase was to induce those among the Irish Catholics, who were desirous of purchasing small farms, of from 50 to 100 acres, to settle together, as they could there be more easily provided with a Priest, and enjoy the benefits of their religion. The settlement promises well, and consists at present of 60 or 70 families; and is daily increasing. The soil is of first rate quality, and the situation exceedingly healthy.

It is here, on a tract of 500 acres, specially reserved for the purpose, the Bishop has concluded to erect a College for the education of Catholic youths, with an Ecclesiastical Seminary. The buildings are now being constructed for the above purpose, on a convenient scale;—and hopes are entertained they will be in readiness for the admission of Students, before the close of this present year.

NEW HAMPSHIRE.

Claremont, Church not ded.—Rev. J. B. Daly.
Dover, St. Aloysius' } Rev. Patk. Canavan.
Portsmouth,

VERMONT.

Burlington, St. Mary's, a beautiful edifice was reduced to ashes on the night of the 11th of May, 1838, having been set on fire in hatred of the Catholic religion. The Catholics in this district, about 1000 in number, have now no place of worship. They are attended by Rev. Jeremiah O'Callaghan, who for the present officiates in a poor humble private house.

Castleton. A neat property has been here purchased for the celebration of the divine mysteries. The Rev. John B. Daly attends the Catholics in this vicinity, as well as those at Pittsford, Poultney, Wallingford, Bellows-Falls and Claremont, N. H.

Middlebury, Church not ded.—Rev. John B. Daly.

INSTITUTIONS.

MOUNT ST. JAMES',

WORCESTER, MASS.

This institution is situated on a most delightful eminence, bounding on the South the flourishing town of Worcester.

The course of instruction comprises all the branches of a sound, correct and practical English and classical education, the same as is pursued in all other similar establishments throughout the country.

When the pupils are well grounded in the essential rudiments of Spelling, Reading and Grammar, they proceed, according to the time they are to remain, to Writing, Arithmetic, Book-keeping, Geography, Ancient and Modern History, Composition, Astronomy, &c. &c.

The expenses for boarding, lodging, washing, mending, and tuition, and for the use of books, pens, ink, paper, slates and pencils, are *eighty-five dollars* per annum, to be paid semi-annually or quarterly in advance; and to those who pursue a classical course, there is an extra charge of five dollars per quarter, and the expenses of finding their own classical books.

Each student, who, upon entrance, should have completed his eighth year, must be provided with two suits of wearing apparel, one of which should consist of a round blue cloth jacket and pantaloons, together with a cloak or overcoat for winter. All articles of clothing will be pro-

vided by the bursar, if required, as cheap as can be purchased at Boston, or New York.

The expense for young gentlemen farther advanced in life, of whom there are a number who attend during the fall and winter months, is *twenty-seven dollars* per quarter, which is the entire charge for boarding, washing, tuition, stationary, fuel, &c.

All communications to be directed to

Rev. JAMES FITTON, *Pres't.*

URSULINE CONVENT AND ACADEMY,

BOSTON, MASS.

The Ursuline Sisters occupy in Boston a large and convenient house, in which only a select number of boarders is received; but any number of externs will be admitted to enjoy the benefits of the school, which is conducted upon the same plan that was so successfully pursued on Mount Benedict, and which embraces all the various branches of a polite education, together with the usual accomplishments of Music, Drawing, Painting, &c.

SISTERS OF CHARITY.

There is a large school of female children, under the direction of four of these Sisters, in Atkinson street, No. 22 Boston, whose instructions are attended with the most beneficial effects.

RECAPITULATION.

Churches,	-	-	-	-	-	30
Other stations,	-	-	-	-	-	15
Clergymen on the mission,	-	-	-	-	-	28
College for boys,	-	-	-	-	-	1
Female Religious Institutions,	-	-	-	-	-	1
Female Academies,	-	-	-	-	-	1
Charitable Institutions,	-	-	-	-	-	1

DIOCESS OF DETROIT.

THE diocess of Detroit which embraces the State of Michigan and Wisconsin Territory, was formed in 1833. Since the resignation of the Rt. Rev. Frederick Reze, the See of Detroit has been vacant.

CHURCHES AND CLERGY.

MICHIGAN AND WISCONSIN TERRITORY.

Detroit, Cathedral of St. Ann—Very Rev. Vincent Badin,
V. G.

Trinity Church—Rev. Martin Kundig.

Ann Arbor, Rev. Mr. Kelly.

Arbre Croche, Rev. Mr. Sanderl.

Monroe, Rev. Mr. Carabin.

Milvakie, Rev. Mr. Kelly, who visits alternately, *Racine*,

Mt. Pleasant, *Rochester*, *Burlington*, *South Port*, *Pleasant Prairie*, *Salem*.

Chapel of the Assumption, not dedicated, (German,) Rev. Joseph Freygang.

St. Joseph's,

St. Paul's,

St. Felicite's, } alternately, Rev. Mr. Boheme.

St. Francis.

Rivière aux Signes,

Rivière aux Ecorses, } Rev. Mr. Bowens, gen. missionary.

Northfield, Rev. Mr. Morrissey.

Grand River, Rev. Mr. Vizokey.

Instructions in the English language.

Grand River (vicinity of,) German congregation, Rev. Mr. Kopp.

Machinac,

Pointe St. Ignace, } Rev. Mr. Santilli.

Sault St. Marie, Rev. Mr. Pierz.

Green Bay, Rev. Floriment Bonduel.

Little Shoot Cockalin,

Fort Winebago, once in two months, } Rev. Theodore Vanderbrœck.

Bay Settlement, Rev. Mr. Warlop.

Bertrand, Rev. Mr. Bernier.

Fond du lac, } Rev. Mr. Baraga.

A la Croix,

Prairie du Chien.

INSTITUTIONS.

ST. PHILIP'S UNIVERSITY,

NEAR DETROIT, MICH.

The course of instruction pursued in this college will embrace the Latin, Greek, French and English languages, Poetry, Rhetoric and Oratory—Reading, Writing, Geography, Mathematics and Book-keeping. A favorable op-

portunity to become well conversant with the French language, will be found in the intercourse with the pupils, whose native tongue is French.

The price of the scholastic year is fixed at the moderate sum of 100 dollars; including board and tuition, payable quarterly in advance. Washing, mending, medical attendance and medicine, at the expense of the parents. No deduction will be made for absence except in cases of protracted sickness or dismissal, neither in consequence of a student's leaving the College before the end of the quarter.

In the basement of the Cathedral, there are Day and Sunday Schools for the French, English and Germans. The first numbers about 200 children, the second 100, and the third 60.

INDIAN SCHOOLS, at St. Joseph's, Grand River, Arbre Croche, Green Bay and Little Shoot Cockalin.

RECAPITULATION.

Churches and stations.	-	-	-	-	30
Clergymen on the mission,	-	-	-	-	18
Colleges,	-	-	-	-	1
Schools,	-	-	-	-	8

DIOCESS OF CINCINNATI.

THE Diocess of Cincinnati, which embraces the State of Ohio, was established in 1821. It is now governed by the Rt. Rev. John B. Purcell.

CHURCHES AND CLERGY.

OHIO.

Cincinnati, Cathedral of St. Peter,

Right Rev. John B. Purcell, D. D.

Very Rev. Edward T. Collins.

“ Edward Purcell,

Holy Trinity, (German,) Very Rev. John M. Henni,

“ Francis L. Huber.

Rev. Michael E. Olivetti, Auxiliary priest pro tem. at Cincinnati.

Au Glaize and Blanchard's River Settlement, Rev. J. M. Horstman.

Canton, St. John's—Rev. Ml. McAleer.

Canton, vicinity of, St. Louis—Rev. M. Wartz.

Chilicothe, St. Mary's—Rev. H. D. Juncker.

Cleveland, Rev. P. O'Dwyer.

Columbus, St. Remigius—Rev. Joshua Young.

Canal,

Fulton } Rev. Basil Shorb.

Chippeway,

Dayton, Rev. Emanuel Thienpont, Rev. William Murphy.

Delaware,

Piketown, } No churches—Rev. H. D. Juncker.

Portsmouth,

French Settlement, near Piqua—Rev. Louis Navarron.

Greenville, Dark Co.—church building—Rev. F. Bartels.

Hamilton, Butler Co.—St. Stephen's—attended from Cincinnati.

Lancaster, St. Mary's—2d Sunday, attended from St. Joseph's, Perry Co.

Marietta, Church building,

Waterford, do.

Beverly, No church. } Rev. James M'Caffrey.

Norwalk, Huron Co.—St. Alphonsus—Rev. F. X. Tschenhens.

There are several Catholic Stations around this place, chiefly Germans, attended by the Redemptionists.

Rehoboth, Perry co., St. Louis Bertrand—3d Sunday, attended from St. Joseph's, Perry co.

St. Dominick's, Guernsey co. } Rev. James Quinlan.

St. Joseph's, Monroe co.

Steubenville, St. Pius,

St. Paul's, near New Lisbon, } Rev. James Conlan.

Sugar Creek, attended from Canton.

St. Joseph's, Perry co. near Somerset,

Very Rev. C. P. Montgomery,

Rev. J. H. Clarkson,

Rev. N. Young,

Rev. Thomas Martin.

Somerset, Trinity church, every Sunday, } Attended from

St. Patrick's, near Somerset, 4th do. } St. Joseph's.

Sunday Creek, Logan and other stations, occasionally attended by the Rev. Fathers of St. Joseph's.

St. Martin's, Brown Co.—Rev. Claude Gacon.

Rev. Wm. Cheymol.

Sapps Settlement, Rev. John Lamy.

Stallstown and Munster, Rev. Mr. Hertzog.

Tiffin, Seneca co.—Rev. Messrs. McNamee and Machebœuf.

Wappaghkonetta, Allen co.—Rev. J. W. Horsman.

Zanesville, St. John's—Rev. Messrs. Wilson and Vogeler.

ECCLESIASTICAL, RELIGIOUS, CLASSICAL AND CHARITABLE INSTITUTIONS.

ECCLESIASTICAL SEMINARY

OF ST. FRANCIS XAVIER, AT CINCINNATI.

It has for its object to educate young gentlemen for the service of the Church, and contains at present fifteen students, under the direction of Rev. Joseph O'Meally.

DOMINICAN CONVENT,

AT ST. JOSEPH'S PERRY CO., OHIO.

This establishment was formed in 1818. Rev. Edward Fenwick, (afterwards bishop of Cincinnati,) and Rev. N. Young were sent at that period from the Dominican monastery in Kentucky,* to the State of Ohio, in which no priest had as yet resided, the Catholics being few and scattered in various directions over a vast territory. These two missionaries settled in Perry co. near Somerset, where a donation of half a section of land was made to them by Mr. Jacob Dittoe, for the purpose of erecting a church, and of establishing, when practicable, a convent of their order such as existed in Kentucky. The State of Ohio, especially the country adjoining Perry co. soon experienced the benefit accruing from the labours of these first missionaries, as a considerable number of Catholics settled themselves in various parts of it, in consequence of the prospect they now had of enjoying the consolations of religion. The first church erected was that of St. Joseph's, which, though small and a log building, was at that time sufficient to contain all the Catholics within its reach. In a few years, however, they increased so rapidly as to require two additions to be made to this little church. In 1819, a small frame church having been erected in Cincinnati, the congregation of that place was occasionally visited by the fathers of the Dominican order, until Rev. Edward Fenwick was appointed first bishop of Cincinnati.

* See Diocese of Kentucky.

The Dominicans are now erecting, near the site of the old church, a large Gothic building, which, it is believed, will be the handsomest Catholic church in the diocese, when completed. Its extreme length East and West, including the projection of steeple and recess for the altar, is 120 feet; its width 59 ft. 8 inches. The steeple, when finished, will be from the foundation 150 feet high, and entirely Gothic in its construction. The mission under the charge of the Dominican fathers is very extensive, and several churches of considerable size have been erected by their exertions. They have it in contemplation and desire, as soon as practicable, to open a noviceship and college at St. Joseph's, having all the buildings necessary for these purposes. The Rev. gentlemen now residing there, are

Rev. Charles P. Montgomery, *Provincial O. S. D.*

" John W. Clarkson,

" Nicholas Young,

" Thomas Martin,

" J. Alliman.

It is truly gratifying to learn from an official source, that a college will ere long be opened in Cincinnati under the direction of the Jesuits.

Female Community of the Order of St. Dominick,

SOMERSET, PERRY CO., OHIO.

This community was established in the year 1830, by the late Rt. Rev. Edward Fenwick, first bishop of Cincinnati, who engaged four sisters of the order from St. Magdalen's Convent, in Kentucky, to repair to Ohio for the new foundation. Since that period the community has increased to its present number, and several acres of land have been added to the lot which was first held. They observe a strict regularity according to the rules of their order, having a neat chapel in the convent, where the office of the B. Virgin and other devotions of their Institute are daily recited. Though the ladies are not enclosed as are the Dominican Nuns of the strict observance, they live as secluded as their present situation will permit. They never go beyond their own grounds, unless in cases of grave necessity, and have no other intercourse with the world, than is requisite for them as conductresses of a public school. They teach all the branches of polite literature that are usually taught in similar institutions, as may be seen from the following prospectus of their Academy:

ST. MARY'S FEMALE SEMINARY,

SOMERSET, PERRY CO., OHIO.

This Institution combines in its plan of education, together with the benefit of Christian instruction, every advantage that can be derived from a punctual and conscientious care, bestowed on the pupils in every branch of science, suitable to their sex; and from the uninterrupted attention which is given to the neatness, correct manners, and moral principles of the young ladies.

The Seminary is situated upon an eminence, within a short distance of the town of Somerset; the air is most salubrious, the play grounds and garden are well laid out, and afford every facility for amusement.

The object kept in view by the ladies of this establishment, is the adorning of the minds of their pupils with knowledge; and the forming of their hearts to virtue. They are never suffered to go beyond the reach of a watchful, but maternal superintendence, whose vigilance secures the preservation of morals and the willing observance of the rules. The health of the scholars, is another object of uninterrupted solicitude of the ladies, who are peculiarly attentive to the food given to the pupils, and are careful that they be abundantly supplied with such only as is wholesome. The hours of relaxation are so distributed throughout the day, that neither the mind nor the body of the students can suffer from their application.

On the last of July, a general examination is held, and the month of August is annually observed as vacation.

The ladies who govern this Seminary, have consecrated themselves to the service of God and the instruction of female youth. The religion professed by them, is the Catholic. Parents, however, need not apprehend, that any solicitations will be used to induce children of a different persuasion to embrace the Catholic: they can appeal to those Protestant families, who have favored the Institute during the last five years, for a confirmation of what is here asserted. Pupils of all denominations are received, from the age of 6 to 16. They will only be required to submit to the general regulations of the Seminary, viz. to attend morning and evening prayer, and divine service on Sundays and holydays: this being a necessary regulation for the observance of discipline.

THE SYSTEM OF EDUCATION

embraces the English and French Languages, Orthography, Reading, Writing, Arithmetic, Geography, Elements of Astronomy, the use of the Globes, Sacred and Profane

History, Ancient and Modern Chronology, Composition, Rhetoric, Natural and Moral Philosophy, Music on the Piano Forte, Plain and Ornamental Needle Work, Tapestry, Lace and Bead Work, Embroidery, Filigree, Italian Wax Work, Chenille, Net and Shell Work, Painting on Velvet and Satin, Drawing and Painting in water colours. Terms for Boarding and Tuition are as follows:

TERMS.

Boarding and Tuition in the common branches, viz: Orthography, Reading, Writing, Arithmetic, Grammar, Geography, Plain Sewing, Marking and Needle Work, per annum, - - - - - \$ 80 00

Boarding and Tuition in all or any of the following branches, viz. Sacred and Profane History, Ancient and Modern Chronology, Elements of Astronomy, Composition, Rhetoric, Natural and Moral Philosophy, per annum, - - - - - 100 00

An extra charge for Music, Vocal and Instrumental and use of Piano, per annum, - 24 00

Do. for French, do. - 20 00

Do. for Drawing, Painting, Chenille work and Embroidery, do. - 20 00

Do. for Oil Painting on Velvet, Filigree and Artificial work, do. - 20 00

Parents or Guardians must furnish bed, bedding and cot, or if found by the Institution, will pay per annum \$8, or \$2 per quarter. They must also furnish wash-bowl, towels, &c.

On week days the pupils may wear any decent garment whatever; on Sundays and Festivals, they dress in uniform, which consists of a black dress, white apron, cape and sun bonnet trimmed with blue ribbon.

TERMS OF DAY SCHOOL.

Orthography, Reading, Writing and Arithmetic, \$8 per annum, \$2 per quarter.

English Grammar, Geography, (with the use of the Globes,) History and Ornamental Needle work, - - - - per quarter, - - - \$3 00

French, - - - - do. - - - 5 00

Music, - - - - do. - - - 6 00

Drawing and Painting, do. - - - 4 00

NECESSARY REGULATIONS FOR ENTRANCE INTO THE SEMINARY.

1st. Payment for each quarter must be made in advance; any notable failure will induce the painful necessity of sending the pupil home.

2d. No boarder will be received for a shorter period than a quarter.

3d. No deduction will be made in the charge for absence unless through sickness.

4th. Children afflicted with contagious diseases will not be received in the seminary.

5th. The pupils will not be allowed to visit the town or its vicinity unless by the express wish of parents, and then not more than once a month.

6th. The pupils will not be allowed to receive visitors, unless they be parents or guardians.

7th. Letters written or received by the pupils, must be examined by the Directress of the Seminary.

8th. Wednesday and Saturday evenings will be allotted for recreation.

9th. The pupils at entrance must be supplied with books, &c. necessary for the branches they intend studying.

10th. All communications respecting the Seminary, to be addressed (post paid) to the Sisters of St. Mary's Seminary, Somerset, Perry county, Ohio.

The number of pupils is between 60 and 70.

LADIES OF THE SACRED HEART.

Arrangements have been made to open an institution in the diocese of Cincinnati, to be conducted by ladies of the Sacred Heart, whose academies are so flourishing in other parts of the United States, and render such important services by the solid education of female youth.

St. Peter's Orphan Asylum and School,

CINCINNATI.

In this institution there are 30 female orphans, and from 150 to 200 day scholars, under the care of five Sisters of Charity.

ALOYSIAN SCHOOL. This is a pay and free School for the youths of both sexes belonging to the German congregation of Cincinnati. From three to four hundred children are daily assembled in it for the benefits of instruction.

RECAPITULATION.

Churches,	-	-	-	-	-	24
Other stations about,	-	-	-	-	-	16
Clergymen on the mission,	-	-	-	-	-	34
Clergymen otherwise employed,	-	-	-	-	-	1
Ecclesiastical Seminaries,	-	-	-	-	-	1
Clerical Students,	-	-	-	-	-	15
Religious Communities,	-	-	-	-	-	2
Female Academies,	-	-	-	-	-	1
Charitable Institutions,	-	-	-	-	-	2

DIOCESS OF VINCENNES.

THE diocese of Vincennes, which includes the State of Indiana and the Eastern part of Illinois, was created in the year 1834, by his present Holiness Gregory XVI. and the Rt. Rev. Simon G. Brute was appointed its first bishop. At the death of this holy and lamented prelate, Rev. Celestin de la Hailandiere, Vicar General of the diocese of Vincennes, was nominated to succeed him. "His consecration took place on the 18th of August, 1839, in Paris, in the chapel of the Sacred Heart Convent, and was exceedingly imposing. The bishop of Nancy, Rt. Rev. Dr. Janssons, was assisted on the occasion by the bishops of Versailles and Beauvais. The archbishop of Chalcedon, recently from Rome, was present, also the archbishop of Irenopolis, in communion with the Roman Catholic Church, but of the Greek rite. The Pope's legate was present, also the Vicar General of New Orleans, and the American Consul. On this occasion the East and the West were united. It was a noble illustration of the unity prevailing in the great Church of Christ, to see an American bishop consecrated by a prelate of France, in presence of the representative of the Holy See of Peter, and the Oriental bishops of the Levant."

CHURCHES AND CLERGY.

INDIANA.

Vincennes, Cathedral of St. Francis Xavier—
 Rt. Rev. Celestin de la Hailandiere, D. D.
 " J. A. Vabret,

Rev. Peter Berel.

" A. Parret.

Duchee River, Queret Prairie, Carlisle, Shaker's Prairie and Laurenceville, are attended from Vincennes.

Davies county, Washington—Rev. Simon Salumiere.

St. Peter's }
St. Mary's } Rev. Maurice St. Palais.

Mount Pleasant, Paoli, &c. are occasionally visited by the same clergymen.

Jasper—

Rev. Joseph Kundek.

New Albany,

} Rev. Louis T. Neyron, who

Assumption at the Knobs, } also visits occasionally Jefferson, Charleston, Corydon, &c.

St. Mary's, near Rome, Perry co.—Rev. Julian Benoit,—who also attends Cassidy and Troy stations.

Evansville, } Rev. Anthony Deydier, who attends Mt. Vernon,
Newark, } non, New Harmony, Princeton, &c.

Madison—Rev. Michael Shaw, who also visits Vernon, Lancaster, Salem, Vevay, &c.

New Alsace—St. John's,

St. Paul's,

Blue Creek's,

Salt Creek's,

} Rev. Joseph Ferneding,

} Rev. N. Schniederjans.

Laurenceburg, Napoleon, Harrison, Brookville, Richmond, Abington, &c. are attended by the same.

Shelby—Rev. Vincent Baquelin, who also visits Columbus, Indianapolis, Greenburg, &c.

Logansport—Rev. Claude Francais, who attends also Lafayette, Independence, Williamsport, Delphi, Peru, Wabashtown, Nobleville, &c.

Fort Wayne—Rev. Lewis Muller, who visits Legros, Huntingdon, Goshen, &c.

Southbend—Rev. Mr. Bernier, who attends St. Mary's of the Lake, Laporte, Elkhart, Indian station of Pokagon, Michigan City, &c.

Terrehaute and St. Mary's, at Thrall's Settlement, Rev. Stanislaus Buteux, who also attends Montezuma, Clinton, Merom, &c.

ILLINOIS.

Chicago—Rev. James O'Meara, who visits also Grand Calumet and Small Fork.

Juliet—Rev. John Plunkett, who attends also the Illinois canal.

Paris Prairie, at Bodine's—Rev. S. Buteux, who attends also Darwin, York, &c.

Shawneetown, Carnia, &c. visited by Rev. M. Ward, of Ky.

St. Francisville—Rev. John Corbe, who attends also Mt. Carmel, Albion and Coffee.

Piquet Colony—Rev. F. Czakert, who visits also Tutopolis, a German settlement.

ECCLESIASTICAL, CLASSICAL AND CHARITABLE INSTITUTIONS.

THEOLOGICAL SEMINARY,

AT VINCENNES, IND.

The Rev. gentlemen of this institution and of the college attached to it, are members of the Society of Eudists. There are at present twenty students in the Seminary, most of whom are in the class of divinity.

COLLEGE OF VINCENNES.

The course of instruction in this institution embraces, besides Reading and Writing, all that is necessary to prepare youth for mercantile and professional pursuits: English Grammar, Book-keeping, Arithmetic, the higher branches of Mathematics; Geography, History, Rhetoric, &c. with the Hebrew, Greek, Latin, English, French and German languages. The modern languages just mentioned are the vernacular tongues of those who are employed to teach them. The Italian and Spanish languages are also taught, if requested.

The exercises of the college commence on the first Monday of September, and end on the 15th of July. Virtue as well as knowledge being the object of a sound education, the discipline of the college will be mild and parental, but all its rules properly maintained. Boarders will not be admitted more than fifteen years old, or less than ten, nor from other institutions without proper testimony.

As for the religious exercises of the house, the pupils will all be required to attend them, as it is necessary for the good order of the house; but there will be no interference with their liberty of conscience.

TERMS FOR BOARDERS.

Board, Tuition, Washing, Mending, Bed and bedding, together with Medical attendance, per annum, payable semi-annually, in advance.	\$120 00
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FOR DAY SCHOLARS.

Reading and Writing, per quarter, in advance,	4 00
English Grammar, Geography, Arithmetic,	5 00
Other branches,	6 00

There is an extra charge for Music, Drawing and Painting. No deduction is made in consequence of a student's leaving the college before the expiration of a quarter, except in case of sickness or expulsion.

All letters written or received by the pupils are subject to the inspection of the President.

The present number of pupils in the college is 79, including boarders and day scholars.

The Rev. gentlemen resident in the institution are,

Rev. John Vabret, *President*.

" Peter Berel, *Vice President*.

" F. Belier.

St. Mary's Female Academy at Vincennes,

Under the direction of four Sisters of Charity from St. Joseph's Community, Md.

The exercises of this institution commence on the first Monday of September, and end on the 15th of July. The branches taught in the Academy, are Orthography, Reading, Writing, Grammar, Arithmetic, Geography, Drawing Maps, Ancient and Modern History, Natural Philosophy, Chemistry, Book-keeping, Rhetoric, Plain and Fancy Needle Work, French language, Music on Piano Forte, Vocal Music, Drawing and Painting in water colours.

TERMS.

Board and Tuition, including bed and bedding and Washing, per annum,	\$100 00
Day Scholars, in first and second classes, per quarter,	4 00
Do. in third and fourth classes, do.	3 00
Use of pens, ink and reading books, do.	50
Fuel for season,	1 50

EXTRA.

For Music and use of instrument, per quarter,	7 00
Drawing and Painting, do.	5 00
French language, do.	4 00

There are at present in the Academy 65 pupils, including boarders.

FREE SCHOOLS.

MALE FREE SCHOOL at Vincennes, in which the average number of pupils is 75.

FEMALE FREE SCHOOL connected with the Academy under the Sisters of Charity. Number of pupils 55.

RECAPITULATION.

Churches,	-	-	-	-	-	27
Churches building,	-	-	-	-	-	4
Other stations,	-	-	-	-	-	30
Clergymen in the ministry,	-	-	-	-	-	22
Clergymen otherwise employed,	-	-	-	-	-	3
Theological Seminary,	-	-	-	-	-	1
Ecclesiastical Students,	-	-	-	-	-	20
Religious Communities,	-	-	-	-	-	2
College for young men,	-	-	-	-	-	1
Female Academy,	-	-	-	-	-	1
Free Schools,	-	-	-	-	-	2

DIOCESS OF DUBUQUE.

THIS diocese which comprises Iowa Territory, was created by his present Holiness on the 28th of July, 1837, and the Very Rev. Mathias Loras, Vic. Gen. of Mobile, was appointed its first bishop. He was consecrated at that place on the 10th of December of the same year, by the Rt. Rev. M. Portier, assisted by the Rt. Rev. A. Blanc, and was installed bishop of Dubuque on the 29th of April, 1839.

I O W A.

DuBuque, Cathedral of St. Raphael,

Rt. Rev. Mathias Loras, D. D.

Very Rev. Joseph Cretin.

" " Samuel Mazzuchelli.

Messrs. { Peter J. Causse,
Remigius Petiot,
Augustus Ravoux, } *Deacons.*
Lucius Galtier.

Sermon and Catechism every Sunday in English and French. A large and commodious brick-house has been erected near the Cathedral for the bishop and clergy, a part of which is intended for Schools.

Davenport, Scott Co., St. Anthony's—Rev. John A. Pelamourgues. Sermon in English

Makoqueta Settlement, Jones Co., St. Patrick's—visited once a month by the Very Rev. Joseph Cretin.

Sermon in English.

Bloomington, Muscatine Co.

Burlington, Des Moines Co.

Madison, Lee Co. and vicinity,

Sermon in English.

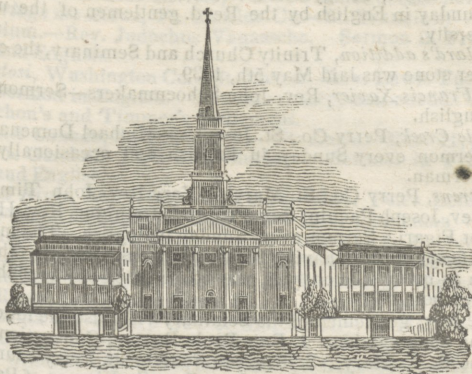
Visited by Very Rev.
Samuel Mazzuchelli.

Bishop Loras has lately purchased nearly three acres of ground adjoining the church-lot, in DuBuque, for the purpose of establishing, as soon as practicable, a literary and a charitable institution. A large lot with a house already erected has also been bought, for the use of a school to be conducted by the Sisters of Charity.

RECAPITULATION.

Churches,	-	-	-	-	3
Other stations,	-	-	-	-	4
Clergymen in the ministry,	-	-	-	-	4
Clerical Students,	-	-	-	-	4

DIOCESS OF ST. LOUIS.



CATHEDRAL OF ST. LOUIS.

THE diocese of St. Louis, which embraces the State and Territory of Missouri, the State of Arkansas and the Western moiety of Illinois, was formed in 1826. The Rt. Rev. Joseph Rosati now occupies the See of St. Louis.

CHURCHES AND CLERGY.

MISSOURI.

St. Louis, St. Louis Co., Cathedral of St. Louis,

Rt. Rev. Joseph Rosati, D. D.

" Joseph A. Lutz, *Secretary*.

" James Fontbonne,

" F. B. Jamison,

" Joseph Renaud,

" John P. Fisher.

Sermon and Catechism every Sunday in English, French and German.

Chapel of St. Aloysius, attended by the Rev. F. Elet and other Revd. Fathers of the Society of Jesus.

Sermon every Sunday in English and German.

Chapel of St. Vincent of Paul, Hospital, attended by the Clergymen of the Cathedral.

Sacred Heart, Clergymen of the Cathedral, Sermon every Sunday in English by the Revd. gentlemen of the university.

Soulard's addition, Trinity Church and Seminary, the corner stone was laid May 5th, 1839.

St. Francis Xavier, Rev. John Schoenmakers—Sermon in English.

Apple Creek, Perry Co., St. Joseph's—Michael Domenach, Sermon every Sunday in English and occasionally in German.

Barrens, Perry Co., St. Mary's—Very Rev. John Timon, Rev. Joseph Paquin, Rev. Peter Doutreluigne, Rev. Hector Figari. Sermon every Sunday in English. The magnificent church, having besides the great altar, six others in as many side chapels, was consecrated on the 29th of October, 1837.

The Rev. gentlemen of the Seminary visit also the following congregations: 1. Bois Brule Bottom, Conception of the B. V. Mary. 2. Brazeau Settlement, Perry county.

Cape Girardeau, Cape Girardeau Co.—St. Vincent of Paul, Rev. John Brands, C. M. assisted by two other clergymen. The Church, a stone edifice, 70 by 36 feet, was consecrated on the 21st of July, 1839. Sermon in English. The Rev. Mr. Brands visits also Commerce and Jackson.

Corondolet, St. Louis Co.—Our Lady of Mount Carmel. Rev. Edmund Saulnier. Sermon in French and occasionally in English.

Dardennes, St. Charles Co.—St. Peter's.—Rev. Christian Walter, S. J. Sermon in English and German, Manchester, Merrimac, &c. visited.

Florissant, St. Louis Co.—St. Ferdinand.—Rev. J. L. Gleizel, S. J. Sermon in English and French.

2 miles from Florissant, St. Louis Co.—Chapel of St. Stanislaus, Novitiate of the Society of Jesus.—Rev. P. Devos, S. J. Sermon in English.

Fredericktown, Madison Co.—St. Michael's.—Rev. F. Cellini. Sermon in French and English.

Gravois Settlement, St. Louis Co.—St. Peter's.—Visited once a month by clergymen from St. Louis. Sermon in English.

New Madrid, New Madrid Co.—St. John Baptist.—Rev. Ambrose Heim. Sermon in French, English and German. The Portage, where a church is building, is attended by the same Rev. gentleman.

Old Mines, Washington Co.—St. Joachim—Rev. Bartholomew Rolando, C. M. Sermon in French and English. St. Stephen's Church, Richmond, attended once a month, and also Grande Rivière; Vallee's mines occasionally.

Portage des Sioux, St. Charles Co.—St. Francis of Assisium.—Rev. Judochus Vanassche. Sermon in French and English.

Potosi, Washington Co.—St. James.—Rev. Lewis Tucker. Sermon in English. The same clergyman attends Obuchon's and Timmer's Settlement.

Little Canada, St. Francis Co.—St. Ann's.—Rev. Hypolitus Gandolfo from St. Genevieve. Sermon in French and English.

Salt River, Rall's Co.—St. Paul's.—Rev. Peter Lefevre. Sermon in English. The same Rev. gentleman visits also Cincinnati, Rall's Co., St. Mark's; 2. Louisville, Lincoln Co., St. Simeon's; 3. Pine Creek, Pike Co.; 4. Indian Creek, Monroe Co., St. Stephen; 5. Wyaconda River, Lewis and Clark Co.; 6. Cedar Creek; 7. North Santa Fe, Clark's Co.; 8. Marion City; 9. Half Indian Tract.

St. Genevieve, St. Genevieve Co.—St. Genevieve.—Rev. F. X. Dahmen, C. M., and H. Gandolfo, C. M. Sermon in French, English and German. Same gentlemen visit also the River of Aas and Establishment.

St. Charles, St. Charles' Co.—St. Charles.—Rev. John B. Smedts, S. J. and another Father of the same Society. Sermon in English, French and German.

Westphalia, Gasconade Co.—St. Joseph.—Rev. Ferdinand Helias. He visits also, 1. French Village; 2. Jefferson City; 3. Bailey's creek; 4. Hancock Prairie; 5. Portland; 6. Fulton; 7. New Boston, Montgomery Co.; 8. Rocheport, Boone Co.; 9. Fayette, Franklin Co.; 10. Mount Pleasant; 11. Lay Creek; 12. Bourbeuse; 13. Columbia.

Washington, Franklin Co.—St. Francis Borgia.—Rev. James G. Buschotts, S. J. Sermon in German. He visits also Marthasville.

ILLINOIS.

Allon, St. Mathias' church.—Visited once a month by the clergymen from Portage des Sioux. Sermon in English.

St. Augustine, Fulton Co.—St. Augustin's.—Rev. Timothy Conway, once a month. Sermon in English.

Beardstown, Morgan Co.—Annunciation.—Visited by the

- Rev. Blasius Raho, C. M., once a month. Sermon in English.
- Belleville*, St. Clair Co.—St. Barnabas.—Visited by the Rev. Regis Loisel. Sermon in English.
- Cahokias*, St. Clair Co.—Holy Family.—Rev. R. Loisel. Sermon in French.
- Commerce*, Hancock Co.—Saviour's.—Rev. T. Conway. Sermon in English.
- Crooked Creek*, Hancock Co.—St. Simon.—Rev. T. Conway. Sermon in English.
- English Settlement*, Monroe co.—St. Augustin's.—Rev. John Kenny. Sermon in English.
- French Village*, St. Clair Co.—St. Philip.—Rev. R. Loisel. Sermon in French.
- Galena*, Joe Davies' Co.—St. Michael's.—Rev. Constantine Lee. Sermon in English.
- Jacksonville*, Morgan Co.—Rev. B. Raho. Sermon in English.
- James' Mills*, Monroe Co.—SS. Philip and James.—Rev. J. Kenny. Sermon in English.
- Johnson Settlement*, St. Clair Co.—St. Thomas.—Rev. Charles Meyer.—Sermon in English and German.
- Kaskaskias*, Randolph Co.—Conception of B. V.—Rev. Irenæus St. Cyr. Sermon in English and French.
- Chapel of the Convent of the Visitation, Rev. Irenæus St. Cyr. Sermon in English.
- Libory Settlement*, St. Clair Co.—St. Thaddeus.—Rev. Caspar H. Ostlangenberg. Sermon in German and English.
- La Cantine*, St. Clair Co.—Visited by the Rev. R. Loisel. Sermon in French.
- Marseilles*, St. Lazarus.—Rev. B. Raho. Sermon in English.
- O'Hara's Settlement*, Randolph Co.—St. Patrick's.—Rev. J. Kenny. Sermon in English.
- Ottawa*, La Salle Co.—Holy Trinity.—Rev. B. Raho. Sermon in English.
- Peoria*, Peoria Co.—Redeemer's.—Rev. B. Raho. Sermon in English.
- Peru*, La Salle Co.—Holy Cross.—Rev. B. Raho, C. M. Rev. Ubaldus Estang, C. M., Rev. John B. Escoffier, C. M. Sermon in English.
- Prairie du Rocher*, Randolph Co.—St. Joseph's.—Rev. Vitalis Van Cloostere. Sermon in French.
- Quincy*, Adams Co.—Ascension, for the Germans.—Rev. Augustus Brickwedde. Sermon in German.
- Church building for the Americans.—Rev. Hilary Tucker. Sermon in English.

Shelbyville, Shelby Co.—Rev. B. Raho. Sermon in English.
Shoal Creek, St. Clair Co.—St. Boniface.—Rev Henry Fortman. Sermon in German and English.
Springfield, Sangamon Co.—St. John.—Rev. George Hamilton. Sermon in English.
Teutonia, St. Clair's Co.—St. Andrew.—Rev. Charles Meyer. Sermon in German.

ARKANSAS.

Pine Bluff, Jefferson Co.—St. Irenæus.—Rev. Joseph Richardbole, Rev. Augustus Paris. Sermon in French and English. They visit St. Mary's, New Gascony, Post of Arkansas, Little Rock, Napoleon and other places.

INDIAN MISSIONS.

Kickapoo Village, Indian Territory.—St. Francis Xavier. Rev. Anthony Eisvogels, who visits also the Catholics of Independence and Liberty. There is a school under the direction of the same clergyman.

ECCLESIASTICAL INSTITUTIONS.

ST. MARY'S THEOLOGICAL SEMINARY.

BARRENS, PERRY CO., MO.

This institution is under the direction of the Lazarists, or priests of the congregation of the mission; and has 14 students. The following are the names of the clergymen resident in the Seminary:

Very Rev. John Timon, C. M. *Superior*.

" Joseph Paquin, C. M. *Assistant*.

" John B. Tornatore, C. M. *Prof. of Divinity and Holy Scripture*.

" Joseph Mignard, C. M. *do. Philosophy*.

" Hector Figari, C. M., *Prof. of Sacred Liturgy and Ceremonies*.

" Peter Douterluigne, C. M. *Procurator*.

- Rev. John M. Odin, C. M.
 " Michael Calvo, C. M.
 " Michael Domenoch, C. M.
 " Francis Burlando, do.
 " J. B. Robert, do.
 " Aloysius Parody, do.
 " Thomas Burke, do.
 " Donatian Olivier,
 " Joseph Wiseman,
 " John F. McGerry.

Novitiate of the Society of Jesus,

AT FLORISSANT, ST. LOUIS CO., MO.

Rev. P. De Vos, *Master of Novices*, who are 7 in number; 3 Scholastics and 4 Lay-brothers.

COLLEGES.

ST. MARY'S COLLEGE,

BARRENS, PERRY COUNTY, MISSOURI.

Conducted by the Priests of the Mission.

The neighborhood in which this college is situated ranks among the most healthy in the west. A high, rolling country, salubrious air, and ample space for exercise, will, through the paternal vigilance of the tutors, ensure and fortify the health of the youthful student.

The course of instruction embraces Reading, Writing, Arithmetic, Geography, use of the Globes, Book-keeping, History, Poetry, Algebra, Geometry, Theoretical and Practical Surveying, Astronomy, Moral and Natural Philosophy, Chemistry; the French, Spanish, German, Italian, Latin and Greek languages. The Faculty being empowered to confer degrees, exact the same conditions from the candidate for academic honors as are exacted in other colleges or Universities; but they freely admit young gentlemen, who, seeking but a commercial education, do not wish to study the Latin and Greek languages, and who do not graduate. The professor for each of the modern languages, named above, will be one for whom that language is his mother tongue, and who speaks it in its utmost purity.

The terms, including boarding, tuition, washing, mend-

ing, doctor's fees, and use of library, are \$150 per annum, payable half yearly in advance. Should parents wish their children to be furnished by the college with clothing, bed, and bedding, &c., they will please to deposite in the hands of the treasurer, a sum sufficient to meet the probable expense. Half yearly communications on the health and progress of the pupils will be addressed to parents or guardians. The scholastic year begins on the 2d of November, and ends on the 26th of September.

The following are the names of the Officers and Professors in the college:

Very Rev. J. Timon, *President, Prof. of Nat. Philosophy and Chemistry.*

" Hector Figari, *Vice Prest. and Prefect.*

" John B. Robert, *2d Prefect.*

" John B. Tornatore, *Prof. of Moral Philosophy.*

" John M. Odin, *do. Rhetoric.*

" Joseph V. Wiseman, *do. Belles Lettres.*

Mr. Donelly, *do. Mathematics.*

Mr. Howard, *Prof. of Ancient Languages.*

Rev. Michael Domenoch,

" Joseph Paquin, } *Prof. of Modern do.*

" Joseph Mignard,

" John F. McGerry,

There are, moreover, eight or nine assistant teachers.

ST. LOUIS UNIVERSITY, MO.

This literary establishment was incorporated by the State Legislature, in 1832, and empowered to confer degrees and academical honors in all the learned professions. The buildings are spacious, neat and commodious. The site in the western suburb of the City of St. Louis, airy and salubrious. The diet wholesome and abundant. The government firm and paternal. Two experienced physicians attend at the University, and the sick are nursed with the most tender care.

The course of instruction embraces two departments, the classical and the mercantile. The student may apply himself to either or both. The French, German, Spanish, and Italian languages are taught without additional charge. Music, Drawing, Fencing and Dancing form extra charges. A Museum or Cabinet of Natural History, a philosophical and chemical apparatus, and an extensive library are attached to the institution.

The scholastic year will henceforward commence on the 1st of October, and end on the 16th of August, a few

days after the annual commencement. The students may spend the time of vacations either at home or at the University.

Every three months, bulletins are sent to the parents. The public exercises of religion are those of the Catholic Church, but students of all denominations are admitted. The age of admission for boarders is from 12 to 16. None are admitted for a less term than one year or a full session, and the course entered upon must be pursued till the end of the session. In all cases, those admitted must have a good moral character, and bring testimonials of good behavior, if they have been at any other institution. A regular course of Latin and Greek, of Mathematics and Philosophy, is required to obtain the degree of A. B.

The terms, including all the branches taught in both departments, washing and mending of linen and socks, physicians' fees and stationary, are \$200 per annum, payable half yearly or quarterly in advance; and \$10 entrance fee. From such as use the Physical and Mathematical apparatus an additional sum of \$10 per annum is required. A deduction of \$20 will be made for such as spend their vacations at home; \$15 for washing and mending, \$4 for Physicians' fees, and \$6 for stationary; so that the price for board, including tuition, will be reduced to \$155. Half boarders pay \$100. Externs \$40 per annum. No deduction will be made for the quarter begun, except in cases of sickness or dismissal.

A uniform is necessary for public occasions. It consists of a blue or black frock or body coat, with pantaloons of the same cloth for winter, and white pantaloons for summer. On entering, the student must be provided with a sufficient quantity of clothing for both seasons. No student is permitted to have money in his own custody; but 12½ or 25 cents per week is given them at the institution, and a few dollars for vacations, if they have a sum deposited for the purpose.

Bed and bedding may be furnished by the parents, or will be supplied at the University for \$8 per annum.

When parents wish to call their children home, they must settle all accounts, give timely notice of it to the President, and forward what is necessary for their passage and travelling expenses. Such as live at a distance should have an agent in St. Louis or New Orleans.

Mr. P. Huchet Kernion, No. 95 Conde street, New Orleans, is the regular Agent of the University for Louisiana, Mississippi, Mexico, Cuba, &c. and the Rev. S. Mazzuchelli, Galena, for the upper part of Illinois, and for Wisconsin and Iowa Territories.

All letters sent or received by the students, except they be to or from their parents or near relatives, are subject to the inspection of the President or Procurator, and such as are written by the parents or others to the agents of the college must be post-paid, as otherwise they would be liable to remain in the Post Office.

The following is a list of the officers, &c. in the University:

Rev. Peter J. Verhægen, *Superior of the Missions of the Society of Jesus in Mo. and La. and President of the faculty and Board of Trustees.*

Rev. J. A. Elet, *Vice President of the Board and Rector of the St. Louis University.*

Rev. J. Vandevelde, *Vice Rector and Chancellor of the University and Treasurer of the Board.*

Rev. George A. Carrell, *Secretary and Prof. of Rhetoric and Belles Lettres.*

Rev. P. Mignard, *Prefect of Studies and Prof. of Divinity.*

Rev. J. Van Sweevelt, *Prof. of Nat. Philosophy and Prefect of Museum.*

Rev. J. B. Emig, *Prof. of Ancient Languages.*

Rev. P. Verheyden, *Prof. of Architecture and Chaplain.*

Magister M. Vanden Eycken, *Prof. of Mathematics.*

" J. B. Duerinck, *Prof. of Botany.*

" F. P. O'Loughlen, *Prof. of Languages.*

" A. Maesseele, *Librarian.*

" W. Clabeels, *Prof. of Languages.*

" H. Van Mierlo, *Sub-deacon, Prefect of Chapel.*

" J. B. Druyts, }

" C. Truyens, } *Superintendents of Boarders.*

" M. Damens, }

" M. Boex, *Superintendent of Externs,*

and seven Lay-brothers.

The present number of students in the University is 167; 148 of whom are boarders.

ST. VINCENT'S MALE ACADEMY,

CAPE GIRARDEAU.

The course of instruction in this institution embraces those branches which are usually taught in English Academies: as Orthography, Reading, Writing, Grammar, Arithmetic, Geography, the use of the Globes, History Ancient and Modern, Chronology, Rhetoric, Natural Philosophy, together with the Latin, Greek, French and Spanish languages.

TERMS.

For Tuition in the lower branches, per quarter, -	\$4 00
Do. do. higher branches, do. extra,	3 00
Do. do. classics, do. do.	3 00
Do. do. French and Spanish, do. do.	3 00

The professors will devote every attention to the improvement of the pupils, who may be committed to their charge. Good boarding can be had on accommodating terms, in many respectable private houses in town.

The following gentlemen are attached to the institution:

Rev. John Brands, *Principal*.

“ Jerome Cercos, } *Professors.*
 “ John Healy, }
 “ Michael Collins, }

Mr. Mooney, *Assistant Teacher.*

SCHOOLS.

ST. LOUIS CATHOLIC DAY SCHOOL. This School has been suspended, as Mr. McDonald and his companions, who had charge of it, have gone to France for the purpose of uniting themselves to a congregation of Lay-brothers, who devote themselves to the education of youth. When they will have completed their novitiate, they will return accompanied by several others, to establish the institute in this country.

Catholic Day School, at St. Charles, Mo. Michael Hoey, S. J. Teacher. Number of pupils 50.

Catholic Day School, at Florissant, Mo. Cornelius O'Leary, S. J. Teacher. Number of pupils 40.

Catholic Day School, at Old Mines, Washington county, Mo. under the supervision of Rev. Peter Doutreluigne. Number of scholars 30.

Catholic Day School, at Westphalia Settlement, Mo. under the direction of Rev. F. Helias. Number of scholars 40.

Catholic Day School, at Lasalle, Ill. under the supervision of the Rev. Blasius Raho. Number of scholars 40.

Catholic Day School, at Cahokias, Ill. under the supervision of the Rev. Regis Loisel. Mr. O'Flinn, Teacher. Number of scholars 30.

CONVENTS AND ACADEMIES, FOR YOUNG LADIES.

Convent and Academy of the Ladies of the Sacred Heart, St. Louis, Missouri.

Madam Catharine Thieffry, *Superior*.

The following branches of useful and ornamental education are taught in the Academy: English and French, Reading, Writing, Grammar, Arithmetic, Sacred and Profane History, Geography, use of the Globes, Projection of Maps, Mythology, Poetry, Rhetoric, Natural Philosophy, and Domestic Economy; Sewing, Marking, Lace, Muslin, Tapestry, and Bead-work; Painting on Velvet and Satin, Drawing in water colors and crayons; Shell and Chenille work, Artificial Flower making, Filligree, Hair-work and Chrystallized Parlor Ornaments; Music, vocal and instrumental.

TERMS.

Boarding, \$120 per annum, payable in advance. No separate charge is made for tuition. Washing and mending, \$12 per annum. Music, vocal and instrumental, \$30 per annum. Articles necessary for the acquirement of other elegant accomplishments, are procured at the request and expense of the parents.

Quills, ink, paper and books, for the lower class, \$6.
do. do. do. for the higher, \$10 per an.

No deduction is made to the pupils for any absence unless occasioned by sickness.

The number of religious in this institution is 20; number of young ladies, boarders, 60; day scholars, 110. Orphans educated and supported in the establishment, 30.

Convent and Female Academy of the Ladies of the Sacred Heart,

AT ST. FERDINAND,

Commonly called Florissant, about fifteen miles from St. Louis. Price of boarding and tuition, \$80 per year. Madam Philippine Duchesne, *Superiour*. Number of religious, 5; of young ladies, boarders, 26; of externs, 30; of orphans, 1.

Convent and Female Academy, at St. Charles, Mo.

Conducted by the ladies of the same religious order. Madam Lucille Mathevon, *Superiour*. Number of religious, 8; of young ladies, boarders, 30; of externs, 36.

Convent and Academy of the Sisters of Loretto,

BETHLEHEM, PERRY CO., MO.

Sister Barbara Clemens, *Superiour*.

The course of instruction in this institution, embraces Reading, Writing, Grammar, Arithmetic, Geography, History, Painting, French, Needle-work, Embroidery, Music, &c. A great maternal care will be taken of the health and morals of the pupils. Young ladies of any religious profession will be received without the least preference. Though the teachers profess the Catholic religion, yet no one shall be in the least troubled with regard to her peculiar religious opinions, nor will any undue influence be used over her belief.

The rates of tuition will be \$10 per annum for the common branches of an English education, including plain sewing; five dollars a year more will be required if painting and embroidery be taught; five dollars per annum extra for French, and ten dollars per annum extra, if the Piano be taught.

Should any of the young ladies wish to board, they can be boarded at the house at \$1 per week, but none will be received for less than three months. The washing and mending will, if required, be done for \$10 per annum. The payment is required to be made half in advance. Parents will please to send bed and bedding with their children.

There are 11 religious and 26 pupils in the institution.

Convent and Female Academy of the Sisters of Loretto,

AT. ST. GENEVIEVE, MO.

Sister Catharine Vallè, *Superiour*.

The number of Sisters in this institution is 9, of boarding pupils 20, of day scholars 65.

Convent and Female Academy of the Sisters of Loretto,

AT NEW MADRID, MO.

Convent and Academy of the Sisters of Loretto,

AT CAPE GIRARDEAU, MO.

Sister Benedicta Fenwick, *Superiour*.

There are seven religious and about thirty scholars in this institution.

St. Mary's Convent of the Sisters of Loretto,

AT PINE BLUFF, JEFFERSON CO., ARKANSAS.

Sister Mary Agnes Hart, *Superior*.

There are seven religious and thirty pupils in the institution.

CONVENT OF THE VISITATION,

AT KASKASKIA, ILLINOIS.

Sister Seraphina Wickham, *Superiour*.

The number of religious in this house is 18.

YOUNG LADIES' ACADEMY OF THE VISITATION,

AT KASKASKIA, ILLINOIS.

The course of instruction, commencing with the elements of an English Education, embraces—Orthography, Reading, Writing, Arithmetic, English and French Grammar and Composition, Geography, Sacred and Profane History, Ancient and Modern Chronology, Mythology, Poetical Composition, Rhetoric, Philosophy, Chemistry, Astronomy, use of the Maps and Globes. Also—Music, Vocal and Instrumental, on the Harp, Piano and Guitar; Painting in Water Colors and on Velvet; Plain and Ornamental Needle-work, Tapestry, Lace and Bead-work, &c.

TERMS.

Board and tuition, -	-	\$125 00 per annum.
Tuition alone for day scholars, -	24 00	do.
Paper, quills and ink, -	4 00	do.

EXTRA CHARGES.

French Language, quarterly, -	\$5 00 per annum.
Drawing and Painting on Velvet, -	5 00 do.
Harp and its use, -	16 00 do.
Piano, -	12 00 do.
Guitar, -	6 00 do.
Medical attendance, -	75 do.
Mending of clothes, if done at the institution, }	1 00 do.
Bed and bedding, unless furnished by the parents, }	1 75 do.

N. B. Boarders are requested to pay semi-annually, and day-scholars quarterly in advance.

When in sickness extraordinary expenses are incurred, a bill of the same will be presented.

There are at present 70 pupils in the academy, 50 of whom are boarders. There are also 12 orphans in the house.

Convent and Female Academy of the Sisters of the Order of St. Joseph,

AT CAHOKIAS, ILLINOIS.

Sister Febronia Fontbonne, *Superiour*.

The number of Sisters is 7, of boarders, 5; of day-scholars, 27.

Convent and Female Academy and Deaf and Dumb Asylum of the Sisters of St. Joseph,

AT CARONDOLET, MO.

Sister Celestine, *Superiour*.

There are six sisters in this institution, 75 day-scholars, and 3 deaf and dumb girls.

CHARITABLE INSTITUTIONS.

ORPHAN ASYLUM AND DAY SCHOOL FOR BOYS,

AT ST. LOUIS, UNDER THE CHARGE OF FIVE SISTERS OF CHARITY.

Sister Mary Angela Hughes, *Superiour*.

The number of male orphans in the house is 62; of day-scholars between 40 and 50.

HOSPITAL AT ST. LOUIS,

Under the care of ten Sisters.

Sister Francis Xavier Love, *Superiour*.

The number of patients in this establishment, is generally from 100 to 120. The number of patients during the last year exceeded 1000. An addition has been made with very comfortable accommodations for lunatics.

ORPHAN ASYLUM AT ST. LOUIS,

UNDER THE LADIES OF THE SACRED HEART.

Madam Harriet de Kersaint, *Directress*.

The number of female orphans in the house, is thirty.

ORPHAN ASYLUMS at Bethlehem, Mo. and Kaskaskia, Il. See above.

A new female Orphan Asylum is to be erected in St. Louis, upon a whole square, and will be placed under the direction of the Sisters of Charity. The spacious lot is a donation from Mrs. Ann Biddle, who will also erect the buildings at her own expense.

CATHOLIC MALE BENEVOLENT ASSOCIATION,

ST. LOUIS, MO.

The object of this society is to aid the funds of the Male Orphan Asylum. The members contribute twenty-five cents a month, and one dollar upon entering the association.

LADIES' CATHOLIC ASSOCIATION,*For Charitable purposes,*

ST. LOUIS, MO.

RECAPITULATION.

Churches,	-	-	-	-	53
Churches building,	-	-	-	-	12
Other stations about,	-	-	-	-	60
Clergymen on the mission,	-	-	-	-	47
Clergymen otherwise employed,	-	-	-	-	26
Ecclesiastical Seminaries,	-	-	-	-	2
Colleges for young men,	-	-	-	-	2
Academies for Boys,	-	-	-	-	1
Female Convents,	-	-	-	-	11
Academies for young ladies,	-	-	-	-	11
Schools,	-	-	-	-	6
Charitable institutions,	-	-	-	-	8

DIOCESS OF NEW-ORLEANS.

THE diocess of New-Orleans, which embraces the State of Louisiana, was established in 1793. It is now governed by the Rt. Rev. Anthony Blanc, D. D.

CHURCHES AND CLERGY.**LOUISIANA.**

Rt. Rev. Anthony Blanc, D. D.

Very Rev. Aug. Jeanjean, *Vic. Gen.*Very Rev. Stephen Rousselon, *Vic. Gen.*Cathedral of St. Louis—Rev. Al. Moni, *Pastor.*

" P. Armand,

" B. Permoli,

" J. M. Benniot,

" Ph. Ascensio,

" A. Mascaroni, *Master of Ceremonies.*} *Assists.*

New Orleans.

Rev. C. Morachini, attends the Hospital and Catholic Male Asylum.

St. Mary's (Bishop's residence,)—Rev. C. Maenhaut,
Rector.

Rev. N. Fort, *Assist.*

" A. P. Ladaviere.

St. Patrick's—Rev. J. J. Mullon.

St. Anthony's—Rev. J. Loperena.

St. Claude's Chapel—Very Rev. S. Rousselon.

Ursuline Chapel—Rev. F. Soller, *pro. tem.*

Chapel in Morales street, Clergy of the Cathedral.

St. Bernard's, Terre aux Bœufs—Rev. J. Careta.

St. Charles', German Coast—Rev. A. De. Angelis.

St. John the Baptist's, Bonnet Carré—Rev. V. M. Mina.

St. Michael's } Rev. L. Boué.

St. James' }

Ascension, Donaldsonville—Rev. J. Bouillier, C. M. *Rect.*
" M. Amate, C. M. *Assist.*

Assumption, Lafourche—Clergy of the seminary.

St. Joseph's, Thibodeauxville—Rev. E. D'Hann.

St. Peter's, New Iberia,

St. Mary's, Parish Attakapas, } Rev. F. C. De St. Aubin.

St. Martin's, Attakapas—Rev. J. F. Brasseur.

St. John Evang. Vermillionville—Rev. J. Andizio.

St. Landry's, Opelousas—Rev. F. Rossi.

St. Charles', Grand Coteau—Rev. Theodore Detheux, S.

J. *Rector*, Rev. V. Paillason, S. J. *Assist.*

St. Francis Xavier's, Alexandria—Rev. S. Brogard.

St. Francis of Assisium, Natchitoches—Rev. V. Jamey,
Rector, Rev. N. Francais, *Assistant*.

St. Paul's, Avoyelles,

St. Francis', Pointe Coupée, } Rev. J. Martin.

St. Joseph's, East Baton Rouge,

St. John's Plains, do.

St. John Bapt. West Baton Rouge, } Rev. J. Evrard.

St. Gabriel's, Iberville—Rev. E. Dupuy.

ECCLESIASTICAL AND CLASSICAL INSTITUTIONS, FOR YOUNG MEN.

Ecclesiastical Seminary of St. Vincent of Paul,

UNDER THE DIRECTION OF THE LAZARISTS,

in the Parish of Assumption.

The superiour of this institution is the Rev. Bon. Armengal, C. M. *Vic. Gen.* who is assisted by the following gentlemen:

Rev. P. Chaudy, C. M.

" J. Giustiniani, C. M.

" P. Llebaria, C. M.

" M. Alabeau, C. M.

" M. Demazenou, C. M.

Mr. J. King, C. M. subdeacon, *English Teacher.*

Mr. J. Tiernan, C. M. in Minor orders, do.

There are at present seven seminarians in the institution; 1 deacon, 1 subdeacon, 3 in minor orders and 2 students. The seminary is supported by a diocesan association, established throughout the different parishes of Louisiana.

ST. CHARLES' COLLEGE,

IN GRAND COTEAU, OPELOUSAS,

Under the direction of the Jésuits.

The following gentlemen are attached to the Institution.

The Rev. Nicholas Point, S. J., *President.*

" F. Abbadie, S. J., *Prefect of Studies.*

" Th. Deleeuw, S. J. } *Prof. of Languages.*

" P. Pin, S. J. }

Mr. H. Duranquet,

Mr. M. Brocard,

Mr. M. Boudreaux,

Charles Asberg,

Joseph Chauvet,

Joseph Morris,

Mr. P. Connelly, *Professor of English Literature.*

Mr. P. Pourcine, *Assistant Teacher.*

The number of Boarders is 100.

CONVENTS AND ACADEMIES

FOR YOUNG LADIES.

CONVENT AND ACADEMY,

UNDER THE DIRECTION OF THE URSULINES.

Two miles below New Orleans.

The system of instruction embraces the following objects:—The English and French languages, Writing, Arithmetic, Geography, the use of the Globes, History, Ancient and Modern; Mythology, Chronology, English and French Literature, Elements of Astronomy, Plain and Fancy Needle-work. The elements of Natural Philosophy, of Botany and Chemistry, will be taught to those young ladies whose parents desire it; as also Music, Drawing and Dancing.

TERMS.

Board and tuition, quarterly in advance,	-	\$48 00
Day scholars, per month,	-	8 00

EXTRA CHARGES.

Stationary, and the use of Maps and Globes, per annum,	-	\$4 00
The use of a Bedstead for the whole time of the stay,	2 00	
The use of Library for the whole time of the stay,	2 00	
Washing, per month,	2 00	
Drawing, including paper and pencils, per month,	4 50	
Music, per month,	12 00	
For the use of musical instruments, per month,	1 00	
Dancing,	6 00	

Present number of Sisters in the institution, 26, of boarding pupils, 125; of orphans, 25.

CONVENT AND ACADEMY

Of the Ladies of the Sacred Heart,

*At St. Michael's, Acadia co., Louisiana.*Madam Aloysia Hardey, *Superiour.*

The branches taught in this institution, are as follows:—Elements of Botany, Chemistry, Natural Philosophy and

Geometry; Reading, Writing, and Grammar both English and French; Arithmetic; History, Ancient and Modern; Chronology, Mythology, English and French Polite Literature, Geography, Elements of Astronomy, the use of the Globes, Domestic Economy, Plain and Fancy Needle-work, Embroidery, Marking, Lace-work, &c.

Music, Drawing, and other *fine arts*, are paid extra.

A quarterly report is transmitted to parents or guardians concerning the conduct, proficiency, and health of their children.

TERMS.

Board and tuition, per quarter, \$40, payable in advance.

Should a scholar be withdrawn by her parents before the end of the quarter, no deduction can be expected, except in case of sickness.

Bed and stationary are included in the above charges.

Books, postage, doctors' bills and medicines, are extra charges, if not paid by the parents.

Mending, if done at the institution, per quarter, \$5 00

Washing, - - - - - 9 00

There are at present 38 religious in this community, 230 young ladies, boarding in the academy, and 31 orphans.

Convent and Academy of the Sacred Heart,

At Grand Coteau, Opelousas, Louisiana.

Madam Julia Bazire, Superiour.

In this institution there are 21 religious, and 100 young ladies, boarders in the academy.

Congregation of our Lady of Mount Carmel,

In St. Claude st., New Orleans.

Mother Theresa, Superiour.

The ladies of this congregation have a boarding and day-school for free children of color, and will devote themselves exclusively to the education of such persons, until the number of sisters be increased. The number of religious in the institution, is 8; of boarding pupils, 25; of externs, 65.

Charitable Institutions.

Catholic Male Orphan Asylum, at New Orleans, which contains 55 orphans.

St. Patrick's Female Orphan Asylum, at New Orleans, under the care of five Sisters of Charity. Sister Francis Regis, *Sister servant*. It contains 82 orphans, and 26 externs.

Charity Hospital, at New Orleans, under the care of fifteen Sisters of Charity. Sister Regina Smith, *Sister servant*. The number of patients varies from 175 to 360.

RECAPITULATION.

Churches,	-	-	-	-	-	28
Chapels,	-	-	-	-	-	8
Several others are in contemplation for this year.						
Clergymen on the mission,	-	-	-	-	-	35
Clergymen otherwise employed,	-	-	-	-	-	15
(4 or 5 more clergymen are expected this winter.)						
Ecclesiastical seminaries,	-	-	-	-	-	1
Colleges for young men,	-	-	-	-	-	1
Female Religious Institutions,	-	-	-	-	-	4
Female Academies,	-	-	-	-	-	4
Charitable Institutions,	-	-	-	-	-	5

DIOCESS OF NATCHEZ.

THE diocese of Natchez, which comprises the State of Mississippi, was established by Gregory XVI. on the 28th of July, 1837. The See is vacant.

CHURCHES AND CLERGY.

MISSISSIPPI.

Natchez, A clergyman will soon be stationed at this place;
Vicksburg,—Rev. M. D. O'Reilly.

The Catholic population of Vicksburg is considerable and in every way respectable.

DIOCESS OF MOBILE.

THIS diocese comprises the State of Alabama and the Territory of Florida.

The Right Rev. Michael Portier, was appointed Vicar Apostolic, by Pius VIII. in 1825, and was elevated to the Episcopal Chair, in 1829.

CHURCHES AND CLERGY.

ALABAMA.

Mobile, Cathedral of the Immaculate Conception,
Rt. Rev. Michael Portier, D. D.

Rev. John Bazin,

“ Gabriel Chalou,

“ James McGarahan.

Springhill College, St. Joseph's—Rev. Peter Mauvernay.

Summerville, Chapel of the Visitation—Rev. Jas. Lesne.

Mount Vernon, St. Paul's—visited by Rev. G. Chalou, who attends also several other stations on both sides of Mobile bay.

Montgomery, St. Peter's—Rev. William J. Clancy, who attends also Greensborough, Tuscaloosa, Huntsville, Tuscumbia, Florence and Swift Creek.

WEST FLORIDA.

Pensacola, St. Michael's—Rev. S. Guinand, who visits also Barranca's, Perdido Bay, Escombia Bay, &c.

St. Joseph's Bay, St. Andrew's Bay and Apalachicola Bay, are visited by Rev. G. Chalou.

EAST FLORIDA.

St. Augustine, St. Augustine's—Rev. C. Rampon,
Rev. P. Hackett.

Rev. P. Hackett attends Fernandina, Amelia Island, Jacksonville and other stations.

INSTITUTIONS.

COLLEGE OF SPRINGHILL, Alabama,

Under the direction of the Right Rev. Dr. Portier, Bishop of Mobile.

TERMS.

1st. The price of the scholastic year is fixed at two hundred and sixty dollars; one half payable semi-annually in advance.

2d. The equivalent for this sum includes the board of the pupils, their washing, mending, lodging, (with some few exceptions) tuition, books, stationary and whatever else appertains to their studies.

The following gentlemen are attached to the institution:

Rev. Peter Mauvernay, *President.*

Rev. Julian Priour.

Rev. Francis Martinet.

Rev. J. M. Portier.

ACADEMY FOR BOYS, at St. Augustine, East Florida, under the direction of the Rev. P. Hackett, who has an assistant teacher. The preparatory branches usually required to enter the colleges of this country, are well taught in this institution.

SCHOOL FOR BOYS, at Mobile, Alabama, under the patronage of the bishop.

CONVENT AND FEMALE ACADEMY

Of the Visitation of the B. V. Mary.

AT SUMMERVILLE, WITHIN THREE MILES OF MOBILE.

SEMINARY FOR YOUNG LADIES, at St. Augustine, East Florida, conducted by the ladies of the Retreat.

SCHOOL FOR GIRLS, at Mobile, under the patronage of the bishop.

ORPHAN ASYLUM, at Mobile,

Under the direction of the "Charitable Catholic Ladies' Society."

RECAPITULATION.

Churches,	-	-	-	-	-	7
Stations, about	-	-	-	-	-	23
Clergymen on the mission,	-	-	-	-	-	9
Clergymen otherwise employed,	-	-	-	-	-	4
Colleges for young men,	-	-	-	-	-	1
Female Academies,	-	-	-	-	-	2
Female religious institutions,	-	-	-	-	-	1
Schools,	-	-	-	-	-	3
Orphan Asylums,	-	-	-	-	-	1

DIOCESS OF CHARLESTON.

THE diocese of Charleston, which comprises North and South Carolina and Georgia, was established on the 12th of July, 1820. It is now under the charge of the Rt. Rev. John England.

CHURCHES AND CLERGY.

SOUTH CAROLINA.

Rt. Rev. John England, D. D., *Bishop of Charleston.*

Rev. Richard S. Baker, *Secretary of the Diocese.*

Charleston, Cathedral of } Rev. R. S. Baker, *Pastor.*

St. Finnbar, } Rev. T. J. Sullivan, *Assistant.*

St. Mary's—Rev. R. S. Baker, *Vicar.*

Rev. Wm. Burke, *Assistant.*

Chaplain—Rev. Michael Magrath.

Charleston Neck, St. Patrick's—Rev. P. O'Neill, *Pastor.*

Colleton district, St. James', attended from Charleston, as are also the following stations: the district of *Beaufort*, *Sullivan's Island* and *Summerville*.

Columbia, St. Peter's—Rev. Timothy Bermingham, *Pastor.*

Rev. James Wallace, who resides near Columbia, occasionally assists with kindness, when necessary. The stations attended from Columbia are, 1. Winnsboro, Fairfield district; 2. Newberry; 3. Orangeburg; 4. Lexington, and some sections of the Rail Road works.

Sumter, Church of the Assumption, BVM.—Rev. Edward Quigley, *Pastor.*

Stations: 1. Sumterville; 2. Camden, Kershaw dist.; 3. Cheraw, Chesterfield district, and two others of less note. *Barnwell*, St. Andrew's, attended from Augusta, Geo.
 Stations: 1. Edgefield, from do.; 2. Aiken, from do.; 3. Abbeville, from Locust Grove, Geo.; 4. Lancaster; 5. Chester.

NORTH CAROLINA.

Fayetteville, St. Patrick's, } Rev Thomas Murphy,
Raleigh, St. John the Baptist's, } V. F., *Pastor*.
 The same clergyman attends Halifax and one or two other stations.

Washington, Beaufort Co. St. John the Evangelist's—Rev. Andrew Doyle, *Pastor*.

The same clergyman attends alternate months at Newbern, Craven Co. and occasionally visits Greenville, Pitt Co. and two other stations.

A new district has been organized, consisting of the counties of Mecklenberg, Lincoln and Rowan, to which Rev. T. J. Cronin has been appointed missionary with the charge of visiting the stations of Lancaster and Chester in S. Carolina.

Wilmingon and South Washington, New Hanover Co. are visited from Charleston.

GEORGIA.

Augusta, Church of the Holy Trinity—Rev. John Barry, V. F., *Pastor*.

The stations visited from this church are in South Carolina.

Savannah, Church of St. John the Baptist—Rev. Jer. F. O'Neill, *Pastor*; Rev. John Fielding, *Assistant*.

The stations visited from Savannah, are: 1. Cockspur island; 2. Three or four sections of the Central Rail Road.

A new district has been formed, the stations of which hitherto belonged to Savannah, but are now given in charge to the Rev. Thomas Molony, *Missionary*, under the superintendence of the Pastor of Savannah. 1. *St. Mary's*, Camden co., and the adjoining catholics; 2. *Jakyll island*; 3. *Brunswick* and the adjoining works, and, 4. *Darien* and the other parts of Glenn county.

Warren and the adjoining counties, Church of the Purification of the B. V. M., Locust Grove.—Rev. Peter Whelan, *Pastor*.

The stations belonging to this church are, besides Abbeville, in S. C., 1. Washington, Wilkes, co.; 2. Louisville. Jefferson county, and one or two sections of the Georgia rail road.

Columbus, Muscogee co., Church of SS. Philip and James. Rev. James Graham, *Pastor*. The station of Macon is attended five or six times in the year from this church. *Cherokee district*, comprising the western counties, through which the Rail Road of the state is carried.—Rev. Gregory Duggan, Missionary, who attends the various sections, and other stations as most convenient.

ECCLESIASTICAL AND CLASSICAL INSTITUTIONS.

Seminary of St. John the Baptist,

CHARLESTON, SOUTH CAROLINA,

Under the direction of the Rev. Richard S. Baker:

In which the small number of candidates necessary to sustain the missions of the Diocess, are educated. The present number of students is two.

SOCIETY OF ST. JOHN THE BAPTIST.

The Society of St. John the Baptist is a voluntary association, which creates by subscriptions and donations a fund to aid in the education of candidates for orders, and for supplying very poor and extremely destitute missions. The Bishop is President, the Vicar is Vice-President. The Priests of the Diocess, and twelve lay gentlemen, chosen at the annual meeting, form the committee for management. Treasurer, Rev R. S. Baker; Recording Secretary, Mr. W. F. Forley; Corresponding Secretary, Mr. Patrick Cantwell. There are branches in Augusta, Savannah and Locust Grove.

Society of Ladies in aid of the Seminary.

This is an association of ladies, who hold monthly meetings at the Cathedral, and contribute by subscription and labour, to supply and keep in repair the bedding and furniture of the seminary. There is a monthly mass, and

an anniversary High Mass, for the living and deceased members.

ASYLUM FOR AGED AND INFIRM CLERGYMEN.

The clergy of the Diocese have by their own voluntary contributions, created a small fund, for the basis, it is to be hoped, of a larger one, and which it is to be expected will be increased by the contributions of the laity, for supporting aged, infirm or destitute clergymen. This fund is at present vested in the Bishop and two priests, as trustees, and by a statute of the diocese, each priest is bound, henceforth, to contribute thereto in proportion to his means.

DAY SCHOOL for boys, at Charleston, in which an extensive course of classical education is carefully taught. Rev. Michael Magrath, *Principal*.

DAY SCHOOL for boys, at Augusta, Geo.

CONVENTS AND ACADEMIES

FOR YOUNG LADIES.

CONVENT AND FEMALE ACADEMY,

Of the Sisters of our Lady of Mercy,

CHARLESTON, S. CAROLINA.

The number of sisters at present is fourteen; their Superior, is Sister Aloysius McKenna. They make annual simple vows, but after five years probation, they are allowed to extend the period for which they bind themselves. It is to be hoped that in a short time they will be able to be placed in a more convenient situation, their present dwelling, though good and well placed, being far too small for their purposes. A very convenient lot of ground has been lately purchased for this object,—and as it is intended to place the orphan children in their charge, and a handsome sum has been produced lately at a fair, held to give these children a dwelling: the sum which had been collected for a like purpose for the sisters, being added thereto, will furnish half the amount necessary to erect a good building, which it is to be hoped will be soon ready for their reception. They can accommodate only a limited number of boarders, from five to fourteen years of age. The boarders

are divided into two classes. Those under eight years pay for board and tuition, \$125 per annum, quarterly in advance. Those over the age of eight years, \$150 per annum, quarterly in advance.

They have a day school in which their pupils are taught at the usual rates charged in the city.

The number of boarders in the Academy is 17; of externs, 60.

CONVENT AND FEMALE ACADEMY

OF THE URSULINES.—*Charleston, S. C.*

Rev. Mother MARY BORGIA MCCARTHY, *Superior.*

Mother MARY FRANCIS MOLONY, *Assistant.*

This community consists at present, of five professed nuns and a novice, and has been incorporated by the Legislature of South Carolina. The ladies are of the congregation of Paris, and a filiation from the monastery near Cork, in Ireland, long known as one of the best houses of education in Europe.

The present number of boarders in the academy is 15, of day-scholars, 37.

CHARITABLE INSTITUTIONS.

ORPHAN ASYLUM,

At the establishment of the Sisters of Mercy, Charleston.

HOSPITAL

Of the Society of Working men, brotherhood of St. Marino, an association of upwards of 100 respectable well-conducted mechanics and laborers, who support this hospital for their own benefit by stated contributions. This establishment is attended by the Sisters of Mercy.

RECAPITULATION.

Churches,	-	-	-	-	-	14
Stations occasionally visited,	-	-	-	-	-	53
Clergymen on the mission,	-	-	-	-	-	19
Ecclesiastical Institutions,	-	-	-	-	-	4

DIOCESES OF NASHVILLE & BARDSTOWN. 133

Ecclesiastical Students, -	-	-	-	-	2
Female religious institutions, -	-	-	-	-	2
Female Academies, -	-	-	-	-	2
Charitable Institutions, -	-	-	-	-	2

DIOCESS OF NASHVILLE.

THE diocess of Nashville, which comprises the State of Tennessee, was created by his present Holiness Gregory XVI., on the 28th of July, 1837, and the Rev. Richard P. Miles, Provincial of the Dominican order in the United States was appointed to the See. His consecration took place in St. Joseph's Cathedral, Bardstown, on the 16th of September, 1838.

CHURCHES AND CLERGY.

TENNESSEE.

Nashville, Church of the Holy Rosary—Rt. Rev Richard P. Miles, D. D. Rev. Joseph Stokes.

The stations visited throughout the diocess are, Gallatin, Hartsville, Athens, Fayetteville, Memphis, Columbia, Jackson and Franklin. The Northwestern district is visited occasionally by Rev. E. Durbin of Kentucky; and the Catholics in the immediate vicinity of New Madrid, Mo. are attended by Rev. A. Heim of that place. The number of Catholics in Tennessee is between three and four hundred, widely scattered over the State, and in small groups not exceeding ten in any particular place, except in Nashville, where they amount to nearly a hundred, and on the public works near Athens and Memphis.

DIOCESS OF BARDSTOWN.

THE diocess of Bardstown, which embraces the State of Kentucky, was established in 1808. The See is now occupied by the Rt. Rev. Benedict J. Flaget, who is assisted by the Rt. Rev. Guy J. Chabrat, Coadjutor.

CHURCHES AND CLERGY.

KENTUCKY.

Bardstown, Nelson Co.—Cathedral of St. Joseph,
 Rt. Rev. Benedict J. Flaget, D. D.
 Rt. Rev. Guy J. Chabrat, D. D. Bishop of
 Bolina, *Coadjutor*.
 Rt. Rev. John B. David, D. D. Bishop of
 Mauricastro.
 Rev. James M. Lancaster, *Pastor*.
 “ H. Deluynes.

Five other stations are visited by the Rev. clergymen of the Cathedral.

St. Thomas' Church, Nelson Co.—Rev. Athanasius A. Aud, who attends five stations in the same county.

Fairfield, Nelson co.—St. Michael's—Rev. James Elliott.

St. Benedict's, Spencer co. } Rev. J. Elliott, who attends
Taylorsville, do. } also two stations.

Bullitt county, St. John's—Rev. Joseph Haseltine.

Louisville, St. Louis'—Rev. John McGill, *Pastor*.

“ W. S. Coomes, } *Assistants*.
 “ John Quinn, }

German church—Rev. Charles Blank.

Louisville Asylum, }
 St. Vincent's Infirmary, } Rev. Joseph Rogers.

Portland, near Louisville—Rev. N. Percher.

Hardin county, St. Clare's, }
 St. Patrick's, } Rev. Francis Chambige,
 St. John Bapt. } who attends, moreover,
 three stations.

Grayson county, St. Paul's, }
 St. Benedict's, } Rev. A. Degauquier,
 St. Augustine's, } who visits also six
 St. Anthony's, } stations.

Breckenridge co. St. Theresa's—Rev. Charles Coomes, who attends four stations in the same county.

Hardinsburg, Breckenridge co. St. Romuald, } Rev. C.
Davis co. St. Lawrence and thirteen stations, } Wathen.

Union co. Sacred Heart, }
 St. Ambrose's, } Rev. Elisha J. Durbin,

Graves co. St. Jerome's, }
 who attends also four widely distant stations.

Marion co. Holy Cross—Rev. Robert Byrne, who also attends St. Vincent's, in Nelson co. and five stations.

- Marion co.* St. Charles', }
 Raywick congregation, } Rev. Lewis Petit, S. J.
 and three stations, }
 St. Augustine's, at Lebanon, }
 Holy Mary, } Rev. D. Deparcq.
Adair co. St. Bernard's, }
Mercer co. St. Patrick's in Danville, } Rev. D. Deparcq,
 who attends also five stations.
Washington co. St. Rose's—Rev. Joseph Jarboe, O. S. D.,
 who, with the Rev. gentlemen of the convent, attends
 five stations.
Fayette co. Lexington, St. Peter's—Rev. Edw'd McMahon,
 who attends also six distant stations.
Scott co. St. Pius', } Rev. John A.
Franklin co. St. Patrick's, in Frankfort, } Drew,
 who visits also five stations.
Covington, St. Mary's—Rev. Stephen H. Montgomery.

ECCLESIASTICAL INSTITUTIONS.

DIOCESAN SEMINARY.

This seminary has been established in Marion Co., under the direction of the fathers of the Society of Jesus.

DOMINICAN CONVENT,

AT ST. ROSE, WASHINGTON COUNTY.

The celebrated order of St. Dominick, which has given to the church so many learned and apostolical men, and added so many saints to the calendar, was established in this country, in 1808, by four Reverend Fathers of the order, who came to this country for that purpose, with the consent of their general, and the approbation of Pope Pius VII. These Rev. Fathers were named Thomas Wilson, Robert Angiers, Wm. Tuite and Ed. D. Fenwick; all of whom, except Father Fenwick, were Englishmen, and belonged to the English province of Flanders, and were educated in the college of Bornheim. Father Fenwick was a native of Maryland, of a respectable family, from which he inherited a considerable estate. This was devoted to the purchasing of land and the erection of buildings, for a convent of the order in Kentucky, called St. Rose. This convent is situated on

a beautiful eminence, in Washington county, near Springfield. It is at present in a very flourishing condition; with a large church attached to the convent, it possesses one of the best farms in that country, which affords the community every thing necessary for its support. The Fathers residing at St. Rose, are five in number.

Rev. Joseph T. Jarboe, *Prior*,

" Samuel L. Montgomery,

" James V. Bullock,

" Charles D. Bowling,

" Anthony O'Brien.

These, besides the duties of the convent, have charge of one of the largest congregations in the state. A noviceship is also carried on, with all the observances of a regular convent.

At present there are four novices, three of whom are professed, and one a sub-deacon. Two other novices belonging to the province, are now at the Minerva, in Rome, sent for the purpose of being thoroughly impressed with the holy spirit of St. Dominick, and of perfecting themselves in every science necessary to render them useful to the province. There are, moreover, at St. Rose, two lay brothers professed.

COLLEGES FOR YOUNG MEN.

ST. JOSEPH'S COLLEGE,

BARDSTOWN, KY.

This college is situated in the suburbs of Bardstown. The site is beautiful, and equally as healthy as any in the state, or perhaps in the Union.

The branches actually taught, are the languages, viz:—Latin, Greek, French, Spanish; Mathematics in all the branches; Latin and English versification; Rhetoric, including Composition and Elocution; Mental Philosophy, Natural Philosophy, including the elements of Chemistry; Pneumatics, Electricity, &c., illustrated by experiments. The apparatus for Natural and Experimental Philosophy, is as complete as any in the Western country, and will be occasionally increased by new invoices from Europe. History and Geography, with the use of the maps and globes, are taught with peculiar attention.

TERMS.

Tuition alone—in Reading, Writing, and Arithmetic, per annum, - - - -	\$20 00
Do. in English Grammar, Geography, and Practical Surveying, - - - -	30 00
Do. in the languages and higher branches, - - - -	50 00
Do. including board, washing and mending, - - - -	150 00

The expenses already incurred in procuring and importing the apparatus, and those to be incurred yearly, for the experiments, mending and replacing instruments, create a necessity of making a small extra charge of \$10 per annum, for the class of Natural Philosophy.

The following are the names of the Reverend gentlemen attached to the college:

Rev. Martin J. Spalding, D. D. *President.*

" R. A. Abell, *Vice-president.*

" Anthony Ganilh, *Prof. of Natural Philosophy and French and Spanish.*

" W. E. Clark, *Professor of Greek.*

" Benedict I. Spalding, D. D. *Agent.*

ST. MARY'S COLLEGE,

INCORPORATED, JANUARY 31, 1837.

This literary establishment, founded in 1822, has been for the last three years, under the direction of the present Conductors. The system of study embraces all the branches commonly taught in other colleges.

TERMS.

1. Board, Tuition, Washing, Mending, &c., per annum, half yearly in advance, - - - \$100 00
2. No deduction is made for the students who go home during the annual vacation.
3. Bed and bedding, when furnished by the college, 6 00
4. The only extra charges are for Music and Drawing, which will be taught on moderate terms, and for the philosophical apparatus.
5. Stationary can be furnished by the College, - 4 00
6. Medical attendance and Medicines, unless parents prefer to pay the expenses incurred in case of sickness, - - - - 2 00
7. Books, clothes, and other articles of this nature, will be furnished, according to the intention of parents or guardians, with due regard to economy.

8. None are admitted as day-scholars, whose parents or guardians do not live in the neighborhood.

The following gentlemen are attached to the college:

Rev. Peter Chazelle, S. J., *President*.

" Wm. Murphy, S. J., *Vice-president*.

" Thomas Legouais, S. J.

" Vital Giles, S. J.

" Lewis Petit, S. J.

" F. X. Evremond, S. J.

" F. Fouché, S. J.

} *Professors.*

MOUNT MERINO SEMINARY.

This Institution is situated in a remarkably healthy part of Kentucky, on the Stage Road, ten miles from Brandenburg and fourteen miles from Hardinsburg.

The course of instruction embraces Spelling, Reading, Writing, Arithmetic, English Grammar and Geography, with the use of Globes, Book-keeping, Rhetoric and Declamation, History, the French language, the Greek and Latin Classics, Logic and Mental Philosophy. Mathematics, Algebra, Geometry, Trigonometry, Surveying, Mensuration, Conic Sections and Astronomy, to which will be added soon, Civil Engineering and Lectures on Agriculture.

The year will be divided into two Sessions. The first Session begins on the 1st of September, and ends on the 7th of February. The second Session begins on the 23d of February, and ends on the 1st of August.

The month of August will be vacation, with a recess of two weeks in February.

TERMS PER SESSION, IN ADVANCE.

Board, including washing, mending, fuel and lights, - - - - -	\$35 00
Tuition in the Preparatory Branches, - - - - -	8 00
Tuition (with the above) in Surveying, Book-keeping and Rhetoric, - - - - -	12 00
Tuition (with the above) in the languages, Mathematics and Philosophy, - - - - -	15 00
Each boarder finds bed and bedding, or pays for them	\$3
per Session.	

Agents at Brandenburg, *Messrs. Wathen & Co.*

" Louisville, *Messrs. Niven & Blancagniel*,
and *James Green, Sr.*

On business, address to Brandenburg, (post paid.)
 E. W. POWELL, *Principal.*
 JOHN B. HUTCHINS, *Professor.*

Academy for boys at Louisville, containing 50 pupils.

CONVENTS AND ACADEMIES,

For Young Ladies,

Conducted by the Sisters of Charity.

FEMALE ACADEMY OF NAZARETH,

BARDSTOWN, KENTUCKY.

The branches taught in this institution are as follows:

Reading, Writing, Arithmetic, English Grammar, Geography, (with the use of the Globes,) History, Rhetoric, the elements of Botany, Natural Philosophy, Astronomy, Optics, Chemistry, &c. Plain Sewing, Marking, Needle-work, Embroidery, Bead-work, in all its variety; Drawing, Painting, Music on the Piano and Guitar, and the French Language. Lessons and exercises in polite English Literature, will also be given: the Institution being provided with a good library for the purpose.

Board and Tuition in the common branches, viz:

Reading, Writing, Arithmetic, English Grammar and Geography, Plain Sewing, Marking, and Needle-work, per quarter, . . . \$25 00

Board and Tuition, in any or all of the following branches, viz: Embroidery, Drawing and Painting, History, Rhetoric, Botany and Philosophy, per quarter, . . . 28 50

Any of the common branches before mentioned may be joined to the studies just named, without any additional charge.

There is an extra charge for the French Language, per quarter, of . . . 3 00

There is also an extra charge for Music, on the Piano, Guitar, and the use of instruments, per quarter, for each, of . . . 6 00

Dancing, per quarter, . . . 10 00

Bed and bedding, when furnished by the Institution, per quarter, . . . 2 00

The use of Books, for all or any of the Classes,
 Maps, Paper, Quills, &c., per quarter, . . . 1 50
 Payments are to be made quarterly in advance.

No boarder will be received for a shorter time than a quarter. No deduction from the charges will be made for absence, unless occasioned by sickness; nor for the time of vacations, during which the pupils may remain in the Institution, if their parents wish it.

There are at present ten tutoresses and 118 pupils in the Institution.

FEMALE SCHOOL OF ST. VINCENT OF PAUL,

NEAR MORGANFIELD, UNION CO., KENTUCKY.

The branches taught are as follows: Reading, Writing, Arithmetic, English Grammar, Geography, History, Plain and Fancy Needle-work, Marking, Lace-work, Bead-work, &c.; Drawing and Painting in Water-colours; Music on the Piano Forte: also Vocal Music.

THE TERMS ARE AS FOLLOWS:

Board and tuition in any or all of the following branches, viz. Reading, Writing, Arithmetic, English Grammar, Geography, History, Plain and Fancy Needle-work, Marking, Lace-work, Bead-work, Drawing and Painting, \$76 per annum; or 19 per quarter.

There is an extra charge for Music and the use of Piano of \$24 per annum, or \$6 per quarter.

There are 7 Sisters and 35 boarders in this Academy.

ST. CATHARINE'S FEMALE ACADEMY,

LEXINGTON, KENTUCKY.

This Institution is in a beautiful and healthy situation on North Mulberry street. The buildings already erected, and those that are in progress of erection, will be sufficiently capacious to accommodate about fifty boarders.

The Conductors assure its numerous patrons and the public in general, that there is, and always shall be, a sufficient number of competent instructors and tutoresses in all the branches professed to be taught in the Academy.

Every attention is given to the neatness, politeness, health and comfort of the pupils. The diet is good, wholesome and abundant. The sick are nursed with truly maternal

tenderness; and the pupils receive, in every respect, a parental care and attention.

The Ladies who conduct St. Catharine's, profess the Roman Catholic faith, but they use neither solicitation nor influence to change the religious principles or creed of their pupils.

St. Catharine's is open for the reception of Boarders and Scholars at any time of the year. About forty boarders can be, at present, comfortably accommodated.

The pupils are stimulated to industry and close application in their studies by frequent examinations.

The branches taught in this institution, are as follows: Reading, Writing, Arithmetic, English Grammar, Geography, (with the use of Globes,) History, Rhetoric and Composition; the Elements of Botany, Natural Philosophy, Astronomy, Optics, Chemistry, &c.—Plain Sewing, Marking, Needle-work, Embroidery, Tapestry, Bead-work, in all its variety: Drawing, Painting, Music (Vocal and Instrumental) and the French language.

THE TERMS ARE AS FOLLOWS:

Boarding and Tuition in the common branches, viz. Reading, Writing, Arithmetic, English Grammar and Geography; Plain Sewing, Marking and Needle-work, per quarter,	\$30 00
Boarding and Tuition, in any or all of the following branches, viz. Embroidery, Drawing and Painting; History, Rhetoric, Botany and Philosophy, per quarter,	33 00
There is an extra charge for the French language, of	5 00
There is also an extra charge for Music, and the use of Instruments, of	10 00
Bed and bedding, when furnished by the institution,	2 50
Payments are to be made quarterly, in advance.	

No boarder will be received for a shorter time than a quarter. No deduction will be made for absence, unless occasioned by sickness. The terms for the admission of Externs will be made known on application to the Conductors.

SOME GENERAL REGULATIONS OF THE INSTITUTION.

1. There will be an annual vacation, from the Friday nearest the 1st day of August to the Monday nearest 1st day of September.
2. No visits will be permitted except in the forenoon of

Saturdays, the contrary practice being found, by experience, to be a great interruption to the classes, and very injurious to the progress of the pupils. And unless parents or guardians expressly require such visits, and designate the persons with whom they wish their daughters or wards to exchange visits, the conductors of St. Catharine's, knowing the bad consequences resulting therefrom, will endeavor to discountenance them altogether.

3. All shopping, &c. in the city is to be done in company with one of the conductors.

4. In order to prevent improper correspondence, all letters (except guardians') written or received by the pupils, will be subject to inspection.

All communications addressed to the Rev. Edward McMahon, or to Miss Frances Gardener, or to Miss Ann Spalding, will receive immediate attention.

FEMALE ACADEMY, at Louisville, under the care of five Sisters of Charity. It contains 75 pupils.

CONVENTS AND ACADEMIES,

Conducted by the Sisters of Loretto.

SISTERS OF LORETTO,

Or Friends of Mary at the foot of the Cross.

The religious community known under this name, was established in the year 1812, in Washington Co. Kentucky, by Rev. Charles Nerincks, a native of Flanders, and for many years a most zealous and indefatigable missionary in the Western country. The object of their institute is, by contemplating the sorrows of the Blessed Virgin at the foot of the cross, to disengage their hearts from the vanities of the world and fix their desires upon the things of eternity; to study the virtues of Mary and endeavor to imitate that great model of perfection, and to educate young females in the principles of solid piety. These Sisters practice many austerities and observe almost a perpetual silence. To the honor of religion in the Western States, they retrace in the regularity of their lives all that we read of the ancient monasteries of Palestine and Thebais, and "whilst worldly ambition, and pride of wealth, and irreligious domination have thrown up rank weeds upon many parts of our sea-

board, in the seclusions of the West the Rose of Sharon has bloomed, and the fragrance of its odour has diffused the richness of breathing piety on every side." The Sisters of Loretto are frequently charged by the Rev. clergy with the instruction of female youths whom they wish to prepare for their first communion. From the time of their formation in 1812, to the year 1822, they had prepared eight thousand females for their first communion. They have four establishments in Kentucky and four in Missouri. The mother house is at Gethsemani, 12 miles from Bardstown, in which there are thirteen Sisters.

Convent and Preparatory School of Gethsemani.

This institution is in a beautiful, retired and healthy situation, on Pottinger's creek, near the Green river turnpike, about twelve miles from Bardstown. The only branches taught are Reading, Writing, Arithmetic, English Grammar, Geography and Plain Sewing.

TERMS.

(Including board and tuition) per session, - - - \$33 00
Extra, for bedding, - - - - - 2 00

One-half may be paid in produce, at the market price.

Teachers will be appointed who will devote themselves with maternal care to the improvement and welfare of the children entrusted to their charge. The school will be opened on the 1st of September, and the first session will close on the 15th February. The second will commence on the 20th February, and will close on the 1st of August. Each session will last five months and a half.

LORETTO

FEMALE ACADEMY,

MARION COUNTY, KY.

The course of instruction embraces Reading, Writing, Arithmetic, English Grammar, Geography, with the use of Maps and Globes; History, Ancient and Modern; with Chronology and Mythology; Rhetoric and Composition, Botany, Optics, and the elements of Mechanics, Hydrostatics and Astronomy, Chemistry and Natural Philosophy, the French language, Needle-work, plain and fancy; Marking, Lace and Bead-work; Drawing and Painting in water

colors, Crayon Drawing, Painting on satin and velvet, Music, Vocal and on the Piano Forte and Guitar; Dancing. Lessons and exercises will be given in Polite Literature.

TERMS.

Board and washing, per session,	\$35 00
Tuition, in Reading, Writing, English Grammar, Plain Sewing and Marking, per session,	6 00
Tuition, in Geography, with the use of Maps and Globes, Fancy Needle-work, Embroidery, Beading, Drawing and Painting, Rhetoric and History, Botany and Philosophy, extra,	4 00
Extra charge for Music and use of pianos, per session,	15 00
Do. do. Music on the Guitar, . . .	12 00
Do. do. Music on the Harp, . . .	30 00
Do. do. French or Spanish language,	5 00
Do. do. Dancing, per quarter,	10 00

Payments are to be made semi-annually, in advance.

MISS HERMINIE GRUTE, a young lady who has received instruction during several years from some of the best musical professors of Paris, will superintend the Department of Music. We are confident that her eminent qualifications will be recognized by the parents who may visit the institution, and manifested in the progress of the pupils.

CONVENT AND FEMALE ACADEMY

Of Bethlehem, near Elizabethtown, Ky.

In this institution there are twelve Sisters, and thirty-five boarding pupils.

CONVENT AND FEMALE ACADEMY

Of Holy Mary, in Marion county, Ky.

In which there are fifteen Sisters, and twenty-five pupils.

ST. MAGDALEN'S CONVENT AND ACADEMY,

Conducted by the Nuns of St. Dominick.

This institution is situated two and a half miles west of Springfield, Washington county, Kentucky.

The course of instruction will be—Orthography, Reading, Writing, Arithmetic, English Grammar, Geography, with Maps and Globes—Philosophy, Rhetoric and English Composition—Music, Drawing and Painting—Plain and Ornamental Needle-work—Embroidery, Bead-work, &c.

TERMS.

Boarding and Tuition for the first four branches—	
per annum,	\$60 00
With the addition of Grammar and Geography—	
per annum,	64 00
Extra charge for Globes and use—per annum,	6 00
do. for Rhetoric and Philosophy—per	
annum,	5 00
Extra charge for Fancy-work—per annum,	6 00
do. for Embroidery, do.	3 00
do. for Drawing and Painting, do.	8 00
do. for Music and use of Piano, do.	20 00
do. for Bed and Furniture, Fuel, &c.	6 00
do. for Chemistry and Botany,	6 00
do. for Astronomy,	6 00

The present number of religious in this institution is thirteen; of boarding-pupils, sixty.

School attached to the German church at Louisville containing one hundred and twenty-five pupils.

LORETTO DEAF AND DUMB ASYLUM.

It will be interesting to the public to learn, that the Rt. Rev. Dr. Flaget has made provisions to open, at Loretto, an institution for the instruction of those female children to whom a mysterious providence has debarred the ordinary avenues to mental and moral improvement. Sympathizing with these distressed and afflicted children, during his recent visit to Europe, he caused his niece, Miss Eulalia Flaget, to learn the system so successfully practised in France. To her direction will be confided the present institution, assisted by Miss Antoinette Bernier and Miss Louise Jarrige, taught at the well known establishment "*La Chartreuse pres d'Auray*," in Britany.

Subject to the general superintendence of the Superiors of Loretto, the Asylum will be distinct from the Loretto Academy. The children, however, will receive the same maternal care and attention, and their wants will be provided for with the like solicitude.

All the branches taught in similar institutions in France, or in the United States, will be taught in this institution. In a word, every facility will be afforded for acquiring an accomplished and useful education.

TERMS.

For board and tuition, per annum, . . . \$100 00
 For bed and bedding, if furnished by the institution, and for washing, . . . 12 00

N. B. The institution will be open for the reception of pupils by the first Monday of November, 1839.

ORPHAN ASYLUM AND INFIRMARY,

Under the care of Six Sisters of Charity,

AT LOUISVILLE, KENTUCKY.

The number of orphans in the Asylum is forty-two.

RECAPITULATION.

Churches and chapels,	-	-	-	-	40
Other stations,	-	-	-	-	70
Clergymen on the mission,	-	-	-	-	25
Clergymen in various institutions,	-	-	-	-	20
Ecclesiastical Seminaries,	-	-	-	-	2
Colleges for young men,	-	-	-	-	3
Female religious institutions,	-	-	-	-	3
Academies for young ladies,	-	-	-	-	10
Schools for boys,	-	-	-	-	2
Charitable institutions,	-	-	-	-	2

DIOCESS OF NEW YORK.

THE diocess of New York, which comprises the State of New York and the Eastern part of New Jersey, was established in 1808. The Rt. Rev. John Dubois is bishop, and the Rt. Rev. John Hughes, *Coadjutor* and *Administrator*.

CHURCHES AND CLERGY.

NEW YORK.

New York, Cathedral of St. Patrick, } Right Rev. John Dubois, D. D.
 } Right Rev. John Hughes, D. D.
 Coadjutor and Administrator.

Rev. John D. Urquhart,
 Rev. William Starrs,
 Rev. John Conroy.

St. Peter's, Very Rev. John Power, D. D.
 Rev. Charles C. Pise, D. D.
 Rev. J. T. Andrade.

St. Mary's, Rev. William Quarter,
 Rev. Walter J. Quarter,
 Rev. Dominick Teixchira.

St. James', Rev. Andrew Byrne,
 Rev. John Maginnis,
 Rev. Mr. Terhykowich.

St. Joseph's, Rev. John McCloskey,
 Rev. Bernard Carraher.

Transfiguration, Very Rev. Felix Varela,
 Rev. John Freitas.

St. Nicholas', German, Rev. John Raffener,
 Rev. N. Balleis.

Brooklyn, St. James', Rev. John Walsh,
 Rev. Patrick Danaher.

St. Paul's Rev. Nicholas O'Donnell,
 Rev. James O'Donnell.

Albany, St. Mary's, Rev. Joseph Schneller,
 Rev. Patrick Bradley.

St. John's, Rev. John Kelly.

Harlaem, St. Paul's, not dedicated, }
Asylum, Chapel of St. Ignatius, } Rev. Michael Curran,
Throg's Point, 2d Sun. in month, } Rev. Philip Gillick.

Saw Pit, occasionally,
Troy, St. Peter's, Rev. John Shanahan, Rev. James Quinn.

West Troy, church unfinished, }
Sandy Hill, do do } attended from Troy.
Lansingburg, }
Waterford, } once a month, }

North Greenville, }

Minerva, }

Buskirkbridge, }

Mechanicsville, }

Hoosicksfalls, }

Shahaticoque, }

Attended occasionally by the
 Rev. James Quinn.

Utica, St. John's, every Sunday—Rev. Francis Farrell, who also attends occasionally, *Deerfield*, *Littlefalls*, *Newport* and *Binghamton*, these four churches not dedicated.

Rochester, St. Patrick's, Rev. Bernard O'Reilly, Rev. Wm. Quinn.

St. Joseph's, German, Rev. Simon Sanderle.
Greece church, not dedicated, attended from *Rochester*.

Buffalo, St. Louis, German, Rev. Alexander Pax.

English, Rev. Charles Smith.

Oswego, Church not dedicated—Rev. John Rogers.

Auburn and *Geneva*, Churches not dedicated—Rev. Wm. Grace.

Eden—Rev. Nicholas Mertz.

Carthage, St. James'

Watertown, church not ded. } Rev. Mr. Gilbride.

Brownville, occasionally,

Hogansburg, St. Patrick's, three Sundays—Rev. John McNulty, who also visits occasionally, St. Mary's at Fort Covington; St. Joseph's at Malone; and St. Peters' at Messina; these three churches are not dedicated.

Java and *China*, church not dedicated, once a month—Rev. Charles Smith.

Newburg, church unfinished,

Cold Spring, St. Mary's, } Rev. Patrick Duffy.

West Point,

Poughkeepsie, St. Peter's, two Sundays in a month, *Sougarties*, church not dedicated, once a month, *Roundout*, once a month—Rev. John Smith.

Northwood—Rev. Mr. Newman.

Lockport, St. Johns,

Medina, Church not dedicated, } Rev. P. Costello.

Albion, *Niagara Falls*, *Lewiston*—Attended occasionally by Rev. P. Costello.

Plattsburg, *Kuseville*—alternately—Rev. Mr. Rooney.

Rome, St. Peter's, 1st and 3d Sund. }

Verona, St. Mary's, 2d and 4th do. } Rev. Wm. Beecham.

Vienna, Private chapel; *Turin*, private chapel; *Florence* attended occasionally, by Rev. W. Beecham.

Danville, occasionally—Rev. Simon Sanderle.

Schenectady, St. Johns—Rev. Patrick McCloskey, who also attends *Amsterdam*, *Saratoga*, *Jonesville*, and *Galway*.

Salina, Church not dedicated—Rev. Michael Heas, who also attends, occasionally, *Syracuse*, *Manlius*, *Pompey*, and *Mexico*.

Ogdensburg, Church not dedicated—Rev. David Bacon.

Waddington—Rev. Mr. Maguire.

Flushing, once a month—Rev. Michael Curran.
Williamsburg, occasionally—Rev. James O'Donnell.
Hunter, Church not dedicated—Rev. Bernard O'Farrell.
Sing Sing, Church not dedicated, } Rev. J. Cummiskey.
Yonkers, Church not dedicated, }
Staten Island, Church unfinished—Rev. Mr. Madranno.
Sagharbour, Church not dedicated—occasionally, Rev.
 James Cummiskey.
Jamaica, attended occasionally from Brooklyn.
Hudson, once a month—Rev. Patrick Bradley.
Cape Vincent, }
French Creek, } Rev. Francis Guth.
Leraysville, }

NEW JERSEY.

Newark, St. John's, every Sunday—Rev. Patrick Moran.
Patterson, St. John's—Rev. Philip O'Reilly.
Jersey City, St. Peter's—Rev. Hugh Mohan.
Belleville, St. Paul's—Rev. Bernard McArdle.
Madison, St. John's—Rev. Mr. Newell.
N. Brunswick, church not dedicated, } occasionally—Rev.
South Amboy, } Mr. Madranno.

INSTITUTIONS.

ST. VINCENT OF PAUL'S SEMINARY,

AT LAFARGEVILLE, JEFFERSON COUNTY, NEW YORK.

This seminary is situated on the main road from Watertown to French Creek, about three quarters of a mile from the village of Lafargeville.

The course of studies will embrace all the branches that are usually taught in such institutions of learning: English Reading, Grammar, Writing, Composition, Rhetoric and Poetry; History, Geography, and the use of the Globes; Mathematics, with practical applications to Surveying, Mensuration, and Drawing Maps; Natural and Moral Philosophy; Greek, Latin, French, German, Spanish and Italian.

TERMS:

(SEMI-ANNUALLY, IN ADVANCE.)

Boarding, tuition, use of bedding, and doctor's fees,
 per annum, - - - - \$112 00
 Washing and mending, - - - - 8 00
 Books and stationery will be furnished by the seminary
 at cost.

The modern foreign languages, for those who study them,
 will form an extra charge of \$10 per annum, each.

Applications for the admission of pupils may be made
 to the "Superior of St. Vincent's Seminary, near Lafarge-
 ville," or through any of the Catholic clergymen in the
 city, or throughout the state of New York.

Connected with this institution is an ecclesiastical semi-
 nary, in which there are nine theological students.

The Rev. gentlemen resident in the institution are,

Rev. Francis Guth,
 " Mark Murphy,
 " James Dougherty.

SCHOOLS AND CHARITABLE INSTITUTIONS.

St. Mary's Select School for Young Ladies,

No. 415 GRAND ST., NEW YORK.

The course of instruction in this school embraces Or-
 thography, Reading, Writing, Grammar, Composition,
 Natural Philosophy, Ancient and Modern History, Rhetor-
 ic, Practical and Rational Arithmetic, Drawing, Paint-
 ing, Embroidery, Plain and Fancy Needle-work.

TERMS PER QUARTER.

First class,	- - - -	\$3 50
Second class,	- - - -	5 50
Third class,	- - - -	7 00

EXTRA CHARGES.

Drawing and painting,	- - - -	\$5 00
Chenille embroidery,	- - - -	5 00
Stationary,	- - - -	25
Fuel for the season,	- - - -	1 00

N.B. Quarter payable in advance. No charge for va-
 cation.

There are five Sisters in this institution. The number of young ladies in the academy is about 60; besides whom there are from five to seven hundred poor children, who meet there daily to receive the benefits of instruction. The boys are taught by male teachers; the girls by the Sisters in separate apartments.

St. Joseph's School for Young Ladies,

No. 23 OLIVER ST., NEW YORK,

Under the care of five Sisters.

The course of instruction in this institution embraces Orthography, Reading, Writing, Grammar, Composition, Ancient and Modern History, Geography, with the use of the Globes, Practical and Rational Arithmetic, Botany, Natural Philosophy, Chemistry; also, Plain and Ornamental Needle-work, Tapestry, Lace-work, Cotton Embroidery, &c. &c.

TERMS.

First class embracing—Orthography, Reading, Writing, Grammar, Arithmetic, Geography, and History, per quarter,	\$5 00
Second class—Orthography, Reading, Writing, Grammar, Letter-writing, Ancient and Modern History, Geography, Practical and Rational Arithmetic, and Natural Philosophy.	6 00
Third class—Orthography, Reading, Writing, Grammar, Perspicuity, Ancient and Modern History, Geography, with the use of the globes, Practical & Rational Arithmetic, Composition, Botany, Natural Philosophy, and Chemistry,	8 00

THE FOLLOWING FORM EXTRA CHARGES.

French language,	\$5 00
Music,	10 00
Chenille embroidery,	5 00
Drawing and painting,	5 00
Stationary,	50
Fuel for the season,	2 00

Quarter always payable in advance; no charge for vacation.

CHARITABLE INSTITUTIONS.

Roman Catholic Asylum in New York city, under the charge of 12 Sisters of Charity. The number of orphans in this institution is 200.

Roman Catholic Half-Orphan Asylum, in N. York city, under the charge of five Sisters. There are 60 orphans in the house.

St. Patrick's Free School, in N. York city, containing from 800 to 1000 children. The boys are taught by male teachers, and the girls by two Sisters of Charity, in separate apartments.

St. Peter's Free School, in N. York city, containing from five to seven hundred children. The boys are taught by male teachers, and the girls in distinct apartments, by three Sisters of Charity.

St. James' Free School, in N. York city, containing about the same number of children, who are taught in the same way. Two Sisters are employed in the school.

St. Nicholas' German Free School, in which there are between 80 and 100 German children.

Free School attached to the church of the Transfiguration.

Free School attached to St. Joseph's church.

St. Mary's Orphan Asylum, at Brooklyn, under the charge of four Sisters. It contains 18 orphans.

St. James' Free School, in Brooklyn, containing from two to four hundred children. The boys are taught by male teachers, and the girls by the Sisters of Charity.

St. Paul's Free School, in Brooklyn, containing about 150 children, who are instructed by male teachers.

St. Joseph's Orphan Asylum and *Free School*, in Albany, under the charge of four Sisters. It contains twenty-five orphans, and from 180 to 200 children. The boys are taught by a male instructor.

St. John's Female Orphan Asylum and *Free School*, in Utica, conducted by four Sisters of Charity. There are 13 orphans, and about 90 pupils in the institution.

RECAPITULATION.

Churches,	54
Stations occasionally visited,	40
Clergymen on the mission,	60
Clergymen otherwise employed,	3
Ecclesiastical seminaries,	1
Colleges for young men,	1
Clerical students,	9
Female Academies,	2
Institutions under the Sisters of Charity,	10
Orphan Asylums,	5
Orphans supported and educated,	306

A LIST OF THE CATHOLIC CLERGYMEN

In the United States.

Arch-Diocese of Baltimore.
Most Rev. Samuel Eccleston,
D. D.

Rev. Barber, Virgil
Bayer, Benedict
Borgna, Philip
Carbery, Joseph
Carey, John B.
Chanche, John
Coombs, Ignatius
Corry, Patrick
Coskery, Henry
Curley, James
Dampoux, Edward
Debarth, Lewis
Deluol, Lewis R.
Devoss, Peter J.
Donelan, John P.
Dzierzozinski, Francis
Dubuisson, Stephen
Elder, Alexius J.
Fenwick, George
Flaut, George
Fredet, Peter
Gabaria, Stephen
Gallagher, Michael
Gildea, John
Griffin, John
Grivel, Fidelis
Guth, Michael
Hickey, John
Hitselberger, Alex.
Hærner, James
Joubert, Hector
Kerny, Nicholas
King, George
Knight, Edward
Kroes, Peter P.
Leavy, Patrick
Lilly, Thomas
L'Homme, Francis

Rev. Lopez, Joseph A.
Lucas, James
McCarthy, Edward
McCaffrey, John
McCaffrey, Thomas
McColgan, Edward
McSherry, William
McElroy, John
Matthews, William
Moriarty, Walter
Mudd, Aloysius
Mulledy, Thomas
Myers, Henry
O'Brien, Timothy
O'Brien, John
Obermeyer, L.
Piot, Sylvester
Randanne, John B.
Raymont, Gilbert
Roloff, Francis
Ryder, James
Sacchi, Philip A.
Sanders, Matthew
Schreiber, Peter S.
Steinbacher, Nicholas
Tessier, John
Vanhorsigh, Joseph
Verot, Augustin
Vespré, Francis
Whelan, Richard
White, Charles I.
Woodley, Robert D.
Xaupi, Honoratus X.
Young, Benjamin
Zocchi, Nicholas

Total, 74.

Diocese of Philadelphia.
Right Rev. Henry Conwell,
D. D.

Right Rev. Francis P. Kenrick, D. D. *Coadjutor and Administrator.*

Rev. Balfe, —

Balli, Augustin
Barbelin, Felix J.
Barron, Edward
Borgess, Otho
Bradley, James
Beschter, John W.
Carter, Charles J.
Cody, Joseph
Devitt, Daniel
Donahoe, Terence J.
Donahoe, Patrick
Dougherty, Michael
Dunn, John B.
Flannagan, Timothy
Fitzsimmons, Henry
Gallagher, Michael
Gallitzin, Demetrius A.
Garland, Francis X.
Garland, Edward F.
Gilligan, John
Havermans, Peter
Heyden, Thomas
Keenan, Bernard
Kenny, Patrick
Kyle, Thomas
Lekeu, Matthew
Loughran, William
Lemke, Peter
Maher, Pierce
Magorien, Daniel
Maloney, John
McGirr, Terence
McCabe, Bernard
Miller, James
Moriarty, P.
Mulholland, David
O'Connor, Michael
O'Reilly, John V.
O'Reilly, John
Prost, Joseph
Rafferty, Patrick
Rattigan, P.
Reilly, Patrick
Sourin, Edward

Rev. Stillinger, James
Varin, Francis
Vanderbraak, John G.
Whelan, W.—Total 51.

Diocess of New York.

Rt. Rev. John Dubois, D. D.

Rt. Rev. John Hughes, D. D.

Coadj. & Admin.

Rev. Andrade, Joseph T.

Balleis, N.

Bacon, D.

Byrne, Andrew

Bradley, P.

Beecham, William

Conroy, John

Carraher, B.

Costello, Patrick

Curran, Michael

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Grace, William

Guth, Francis

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McNulty, John

Maginnis, John

Mc Closky, Patrick

Maguire, —

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Mohan, Hugh

Moran, Patrick

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Newell, —

Newman, John

O'Donnell, Nicholas,

O'Donnell, James

O'Farrell, Bernard

O'Reilly, Bernard

Rev. O'Reilly, Philip
 Pax, Alexander,
 Pise, Charles C.
 Power, John
 Quarter, William
 Quarter, Walter
 Quinn, James
 Quinn, William
 Rooney, N.
 Raffener, John
 Rogers, John
 Sanderle, Simon
 Shanahan, John
 Schneller, Joseph
 Smith, Charles
 Smith, John
 Starrs, William
 Teixchira, Dominick
 Terhykowich, —
 Urquhart, John D.
 Varela, Felix
 Walsh, John—Total 63.

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 Canavan, Patrick
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 Corry, John
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 Desmillers, —
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 Flood, Patrick
 Healy, Michael
 Lynch, Thomas
 Lynch, Michael
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 O'Beirne, Patrick
 O'Reilly, —
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 Bowens, —
 Carabin, —
 Cullen, Thomas
 Freygang, Joseph
 Kelly, —
 Kopp, —
 Kundig, Martin
 Morissey, —
 Pierz, —
 Santilli, —
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 Warlop, — Total 19.

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 Giles, Vital
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Rampon, C.

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Bermingham, Timothy

Burke, William

Doyle, John

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Murphy, Thomas

O'Neil, Jer. F.

O'Neil, Patrick

Quigley, Edward

Sullivan, T. J.

Wallace, James

Whelan, Peter

Total 19.

Number of Catholic Bishops in the United States, 17; of priests, 482; of clergymen deceased or gone from the country during the year 1839, 23; of priests in the United States during 1839, 478—making an accession of 44 clergymen since the publication of the last Almanac.

OBITUARY.

"It is a holy and wholesome thought to pray for the dead."

2 Macch. xii. 46.

DIED,

1839, January 19th. REV. ADAM GASSMAN, at Philadelphia, Pa.

February 10th. REV. BENJAMIN PETIT, of the diocese of Vincennes, aged 28 years.

April 20th. REV. ROBERT BROWNE, of the Order of St. Augustin, at Charleston, S. C. aged 67 years.

May 2d. REV. ARTHUR WAINRIGHT, at Pottsville, Pa.

June 28th. RT. REV. SIMON GABRIEL BRUTE, bishop of Vincennes, aged 60 years.

August 14th. REV. PATRICK FOLEY, of the diocese of New York, aged 40 years.

August 22d. REV. BARTHOLOMEW KRYNEN, S. J. at the St. Louis University.

September 7th. REV. THOMAS D. MONELLY, at Queenstown, Eastern Shore of Maryland, aged 71 years.

October 4th. REV. JAMES DRUMMOND, of the diocese of New York, aged 46 years.

REV. J. DE BRUGN, President of St. Philip's University, near Detroit.

REV. JOHN ROSTI, C. M. of the diocese of St. Louis.

MR. FLORENTIUS RIERDAN, Scholastic Novice at St. Stanislaus, Mo.

April 23d. MR. THOMAS KELLENBERGER, Scholastic at Georgetown, D. C.

May 13th. MR. P. MCBRIDE, Scholastic at Georgetown, D. C.

July 28th. At the Ursuline Convent, Charleston, S. C. MOTHER MARY CHARLES MALONY, first Rev. Prioreess of that establishment.

R. F. P.

STATISTICS OF THE CATHOLIC CHURCH IN THE UNITED STATES.

Dioceses.	Churches and Chapels.	Other stations	Clergymen in the ministry.	Clergymen otherwise employed.	Ecclesiastical Institutions.	Clerical Students.	Colleges for Young Men.	Female Religious Institutions.	Female Academies.	Charitable Institutions.
Baltimore, . .	63	10	39	29	3	40	5	5	9	20
Richmond, . .	7	12	6	—	—	—	—	—	2	3
Philadelphia,	78	—	49	—	1	12	1	—	2	6
New York, . .	54	40	60	3	1	9	1	—	2	14
Boston,	30	15	28	—	—	—	1	1	1	1
Detroit,	16	14	19	—	—	—	1	—	—	8
Cincinnati, . .	24	16	34	1	1	15	—	1	1	2
Vincennes, . .	27	30	22	3	1	20	1	—	1	2
DuBuque, . .	3	4	4	—	—	4	—	—	—	—
St. Louis, . . .	53	60	47	26	2	27	3	11	11	8
Bardstown, . .	40	70	25	20	2	—	3	3	10	2
Nashville, . .	1	10	2	—	—	—	—	—	—	—
New Orleans,	36	—	35	14	1	12	1	4	4	5
Natchez, . . .	1	1	1	—	—	—	—	—	—	—
Mobile,	7	23	9	4	—	—	1	1	2	3
Charleston, . .	14	53	19	—	4	2	—	2	2	2
16	454	358	399	100	16	141	18	28	47	76

Comparative view of the number of Catholic Clergymen in the different Dioceses of the United States from the year 1834 to 1840.

Diocesses.	No. of Clergymen in 1834.	1835.	1836.	1837.	1838.	1839.	1840.
Baltimore, and Richmond, . . . }	69	68	75	75	73	77	75
Philadelphia, . .	44	45	38	40	44	48	51
New York, . . .	27	35	36	44	50	55	63
Boston,	26	26	25	24	27	25	28
Detroit,	18	18	22	22	21	24	19
Cincinnati, . . .	19	20	19	21	27	28	35
Vincennes, . . .	0	2	6	15	22	23	25
DuBuque,	0	0	0	0	0	3	4
St. Louis,	34	39	40	47	59	66	73
Bardstown, . . .	36	33	39	41	47	51	45
Nashville,	0	0	0	0	0	1	2
New Orleans, } and Natchez, }	29	27	31	31	28	43	49
Mobile,	11	11	10	10	10	14	13
Charleston, . . .	14	17	18	20	15	20	19
16	327	341	359	390	422	478	501

There have been fifty-five deaths among the Clergy from eighteen hundred and thirty-four to eighteen hundred and forty.

CATHOLIC PERIODICALS

Published in the United States.

THE UNITED STATES CATHOLIC MISCELLANY, published every Saturday, in Charleston, S. Carolina, at \$4 per annum.

THE TRUTH TELLER, published every Saturday, in the city of New York, at \$4 per annum.

THE CATHOLIC TELEGRAPH, published every Thursday, in Cincinnati, Ohio, at \$2 50 per annum, in advance, or otherwise \$3.

THE CATHOLIC HERALD, published every Thursday, in Philadelphia, at \$3 per annum.

THE CATHOLIC ADVOCATE, published in Bardstown, Ky., every Saturday, at \$2 50 per annum, in advance, or otherwise \$3.

DER WAHRHEIT'S FREUND, (German paper,) published weekly, in Cincinnati, Ohio, at \$2 50 per annum.

THE NEW YORK CATHOLIC REGISTER, published every Thursday in the city of New York, at \$3 per annum in advance.

The following changes have taken place since the Almanac was put to press:

REV. HENRY COSKERY is one of the pastors of the Cathedral of Baltimore, in place of REV. THOMAS R. BUTLER, resigned.

REV. B. S. PIOT is pastor of Ellicott's Mills, Md., vice REV. H. COSKERY.

REV. J. GRIFFIN is attached to the College of St. Mary's, Baltimore.

REV. THOMAS R. BUTLER has associated himself with the clergy of Ohio.

REV. DR. BALFE is professor of theology in the Seminary of St. Charles Borromeo, Philadelphia.

REV. JAMES REID is pastor of *Deer Creek Church*, Harford Co., Md., and the congregations dependent on it.

INDIAN MISSIONS IN MISSOURI TERRITORY.

Kickapoo Mission near Fort Leavenworth.

Rev. A. Eisvogels, S. J., occasionally visits Liberty and Independence. There is here an English School.

Potowatomies on Osage River.

Rev. C. Hoecken, S. J., has charge of an English School among these Indians. Rev. H. G. Aelen visits the Kansas, Peorias, Weas and other Indian tribes.

Potowatomies on Mo. River, near Council Bluffs.

At this place Rev. F. Verreydt has charge of an English School, and Rev. P. J. De Smet visits the neighbouring tribes of Indians.

A new mission will probably be opened next spring among the Flat-head Indians, on the other side of the Rocky Mountains. A deputation from them was sent to St. Louis some time since, for the purpose of procuring missionaries of the Society of Jesus.

CHURCH VESTMENTS.

Vestments of different colours, and of various qualities and prices, may be procured by applying to Rev. H. Joubert, St. Mary's Seminary, Baltimore.

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ERRATA.

- Page 70, Misses Cottringer's Seminary is in Franklin st. between Howard and Park streets.
- 79, line 2d, instead of 37, read 40.
- 79, line 3d, instead of 32, read 29.
- 143, line 9th, instead of four, read five.
- 153, instead of total 74, read 75.
- 158, in last paragraph, instead of 482 and 44, read 484 and 46.
- 160, in 5th column, line 3d, read 2, and in the total 102.
- 160, in 4th column, line 1st, read 40, and line 13th, read 34.

CORRECTIONS IN THE CALENDAR.

February 23d, read: Vigil, St. Peter Damian, B.C.D. doub.
White.

May 28th, read: St. Ubaldus, B.C. semid. *White.*

June 9th, read: St. Mary Magd. de Pazzis, V. semid. (27th
May.) *White.*

August 2d, read: St. Alphonsus de Ligorio, B.C. doub. *W.*

August 11th, omit what is in the *parenthesis.*

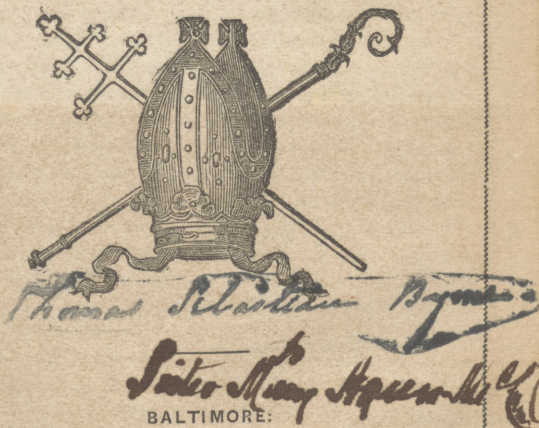
OTHER CORRECTIONS.

Page 166, in the *Recapitulation*, instead of 17, read 19.

Page 186, in the *Recapitulation*, instead of 20, read 25.

3
5
6

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1841.



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1919

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P R E F A C E .

WELL aware of the character which a statistical publication should sustain in the public eye, it has always been our desire and aim, since the first appearance of the UNITED STATES CATHOLIC DIRECTORY, to render it a faithful expositor of the state of religion in this country, and to introduce into it such ecclesiastical intelligence, either domestic or foreign, as would be interesting to the community at large. For this purpose we have endeavored to obtain from the various dioceses, full and detailed accounts of their condition and progress, and have of late increased our exertions to accomplish this object. But while we gratefully acknowledge the co-operation and attention of those who have contributed to the usefulness of the Directory, we doubt not that much more information relative to the Catholic Church of the United States might be embodied in the work, which would prove equally instructive and entertaining to the reader. The rapid increase of Catholicity in certain congregations, the wants of other sections of country where *the harvest indeed is great, but the laborers few*, societies established for charitable and ecclesiastical purposes, interesting incidents in the history of particular churches and institutions, these and many other topics would afford a varied and abundant source of useful intelligence, which can be gleaned, however, with accuracy and minuteness, only by those who are more immediately concerned in the respective districts to which it may have reference. Without their aid, it would become necessary to rely solely upon records, which are frequently inaccessible, and most commonly are too imperfect to be satisfactory. We therefore respectfully solicit those who feel an interest in the success and usefulness of our periodical, to aid us by the contribution of such information, as becomes the object and character of the work. It will always be gratefully received and duly appreciated by

THE EDITOR.

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Vernal Equinox, March	20, at 1h. 22m. P. M.
Summer Solstice, June	21, at 10h. 28m. A. M.
Autumnal Equinox, September	23, at 12h. 28m. A. M.
Winter Solstice, December	21, at 5h. 50m. P. M.

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OF THE YEAR 1841.

There will be six eclipses this year, four of the sun, and two of the moon, as follows:

1. The first is a partial eclipse of the sun, the 22d day of January, at 11 o'clock 49 min. in the forenoon, invisible here. This eclipse will be visible only at the South Pole.

2. The second is a total eclipse of the moon, the 5th day of February, at 8 o'clock 46 min. in the evening, visible.

Beginning at 7 o'clock. Beginning of total immersion in dark shadow, at 7 o'clock 59 min. Middle of the eclipse, at 8 o'clock 46 min. Last total immersion of dark shadow, at 9 o'clock 35 min. End of the eclipse, at 10 o'clock 33 min. in the evening. Duration of total immersion, 1 hour 36 min. whole duration, 3 hours 33 min.

3. The third is a partial eclipse of the sun, the 21st of February, at 6 o'clock 1 min. in the morning, invisible here. This eclipse will be visible at the North pole, and in Iceland and Greenland.

4. The fourth is a partial eclipse of the sun, the 18th day of July, at 9 o'clock 1 min. in the morning, invisible here. This eclipse will be visible on the Northern Ocean, in Baffins-bay, Norway, Sweden, Lapland, Finland, Russia, Italy, Switzerland, Germany, Scotland and the North of France.

5. The fifth is a total eclipse of the moon, the 2d day of August, at 4 o'clock 50 min. in the morning, partly visible. Beginning at 2 o'clock 52 min. Beginning of the moon's total immersion in the earth's dark shadow, at 3 o'clock 57 min. Middle of the eclipse at 4 o'clock 50 min. Last total immersion of dark shadow, at 5 o'clock 41 min. End of the eclipse at 6 o'clock 46 min. in the morning. Duration of the total immersion, 1 hour 44 min. Duration of the whole eclipse, 3 hours 54 min.

6. The sixth is a partial eclipse of the sun, the 16th of August at 4 o'clock 23 min. in the afternoon, invisible here. This eclipse will be visible on the South Pacific Ocean and part of the Southern Ocean.

MOVEABLE FEASTS.

Septuagesima Sunday,	Feb. 7
Ash Wednesday or first day of Lent,	Feb. 24
Palm Sunday,	April 4
Easter Sunday,	April 11
Ascension Day,	May 20
Whit Sunday or Pentecost,	May 30
Trinity Sunday,	June 6
Corpus Christi,	June 10
First Sunday of Advent,	Nov. 28

EMBER DAYS.

March,	3, 5, 6	September,	15, 17, 18
June,	2, 4, 5	December,	15, 17, 18

COMMANDMENTS OF THE CHURCH.

1. The Catholic Church commands her children, on Sundays and Holy-days of obligation, to be present at the holy Sacrifice of Mass, to rest from servile work on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence; and on fast days to eat but one meal.

3. She commands them to confess their sins to their Pastor at least once a year.

4. She commands them to receive the Blessed Sacrament at least once a year, and that at Easter or during the Paschal time, which begins on the 1st Sunday of Lent and ends on Trinity Sunday.

HOLY-DAYS OF OBLIGATION.

The Circumcision of our Lord.—The Epiphany.—The Annunciation of the B. Virgin.—The Ascension.—Corpus Christi.—The Assumption of the B. Virgin.—All Saints.—The Nativity of our Lord.

FASTING DAYS.

Every Friday in Advent; every day in Lent, Sundays excepted; the Ember-days, which occur four times in the year, viz: the Wednesdays, Fridays and Saturdays, 1. immediately

after the first Sunday in Lent; 2. in Whitsun Week; 3. immediately after the 14th of September; 4. immediately after the third Sunday of Advent; the Vigils of Whit Sunday, of SS. Peter and Paul, of the Assumption, of All Saints and of Christmas. When a fasting-day falls on Sunday, it is observed on the Saturday preceding. To fast, consists in abstaining from meat, in eating but one full meal in the day, and that not before twelve o'clock. Besides this repast, a *collation* is allowed in the evening, which, however, should not exceed the one fourth of an ordinary meal. Milk, except to color tea or coffee, eggs and warm fish, are prohibited at the collation. All those who have completed their twenty-first year, are obliged to observe the fasts commanded by the Church. The sick, women with child or who give suck, they who are under infirmities, who are advanced in years, or whom painful or laborious occupation will not permit to fast without great prejudice to their health, are dispensed from fasting. But every little headache, want of sleep, or other transient and inconsiderable indisposition, are not sufficient reasons to justify an exemption from the law. To act prudently, and with a safe conscience in this matter, we should always consult the clergyman who is charged with our spiritual welfare, and follow his advice. With respect to the time of Lent, it should be remembered that, if the bishop of the diocese grants a general dispensation to eat flesh-meat at our meal on certain days in the week, those days do not, on that account, cease to be fasting days; and it should be further observed, that fish and meat are not allowed to be taken at the same meal. They who, for good reasons, have been dispensed from this law of the Church, should endeavor to comply with it as far as their circumstances will permit, and supply what is wanting by other works of penance.

DAYS OF ABSTINENCE.

A day of abstinence is that on which we are not allowed to eat flesh-meat. These days are all Fridays in the year, and every day in Lent, unless a dispensation to the contrary be granted. When Christmas falls on Friday, abstinence is not of precept. The law of abstinence obliges all those who have attained the age of reason.

EPISTLES AND GOSPELS

Of the Sundays, Holy-days and principal Festivities in the year.

“Truth is to be sought for in holy scripture, not eloquence. All holy scripture ought to be read with that spirit with

which it was made. We must rather seek for profit in the scriptures, than for subtlety of speech. If thou wilt receive profit, read with humility, simplicity, and faith."—*A Kempis*, I. 5.

ADVENT, 1 Sun Ep Rom xiii 11, 14	Gosp Luke xxi 25, 34
2 Sunday, Ep Rom xv 4, 13	Gosp Matt xi 2, 10
3 Sunday, Ep Philip, iv 4, 7	Gosp John i 19, 28
4 Sunday, Ep 1 Cor iv 1, 5	Gosp Luke iii 1, 6
Christmas, 1 Mass Ep Tit ii 11, 15	Gosp Luke ii 1, 15
2 Mass, Ep Tit iii 4, 8	Gosp Luke ii 15, 21
3 Mass, Ep Heb i 1, 12	Gosp John i 1, 14
St Steph. Ep Acts vi 8, 11 & vii 54, 59	Gosp Matt xxiii 34, 39
St John, Ep Eccl xv 1, 7	Gosp John xxi 20, 24
H Innocents, Ep Apoc xiv 1, 6	Gosp Matt ii 13, 18
St Thomas Cant. Ep Heb v 1, 7	Gosp John x 11, 17
St Sylvester, Ep 2 Tim iv 1, 9	Gosp Luke xii 35, 41
New Year, Ep Tit ii 11, 15	Gosp Luke ii 21, 22
Epiphany, Ep Isai lx 1, 7	Gosp Matt ii 1, 13
1 Sund. Ep Rom xii 1, 6	Gosp Luke ii 42, 52
2 Sund. Ep Rom xii 6, 16	Gosp John ii 1, 12
Name of Jesus, Ep Acts iv 8, 12	Gosp Luke ii 21
3 Sund. Ep Rom xii 16, 21	Gosp Matt viii 1, 13
4 Sund. Ep Rom xiii 8, 11	Gosp Matt viii 23, 28
5 Sund. Ep Colos iii 12, 18	Gosp Matt xiii 24, 31
6 Sund. Ep 1 Thes i 2, 10	Gosp Matt xiii 31, 36
Septuag. Ep 1 Cor ix 24, x 5	Gosp Matt xx 1, 17
Sexages. Ep 2 Cor xi 19, xii 10	Gosp Luke viii 4, 16
Quinquages. Ep 1 Cor xiii 1, 13	Gosp Luke xviii 31, 43
Ash Wed. Ep Joel ii 12, 20	Gosp Matt vi 16, 22
1 Lent, Ep 2 Cor vi 1, 11	Gosp Matt iv 1, 12
2 Lent, Ep 1 Thes iv 1, 8	Gosp Matt xvii 1, 10
3 Lent, Ep Ephes v 1, 9	Gosp Luke xi 14, 29
4 Lent, Ep Gal iv 22, 31	Gosp John vi 1, 15
Pass Sunday, Ep Heb ix 11, 15	Gosp John viii 46, 59
Palm Sunday, Ep Phil ii 5, 11	Gosp Matt xxi 1, 10 and chap xxvi xxviii
Maundy-Thur. Ep 1 Cor xi 20, 33	Gosp John xiii 1, 15
Good-Frid. Ep Exod xii 1, 12	Gosp John xviii xix
H Saturday, Ep Colos iii 1, 4	Gosp Matt xxviii 1, 7
Easter Sunday, Ep 1 Cor v 7, 8	Gosp Mark xvi 1, 7
E Monday, Ep Acts xx 37, 43	Gosp Luke xxiv 13, 35
E Tuesday, Ep Acts xiii 26, 33	Gosp Luke xxiv 36, 47
Low Sunday, Ep 1 John, v 4, 10	Gosp John xx 19, 31
2 Sund. after East Ep 1 Pet ii 21, 25	Gosp John x 11, 16
3 Sund. Ep 1 Pet ii 11, 18	Gosp John xvi 16, 22
4 Sund. Ep James i 17, 21	Gosp John xvi 5, 14
5 Sund. Ep James i 22, 27	Gosp John xvi 22, 30
Ascension, Ep Acts i 1, 11	Gosp Mark xvi 14, 20

6 Sund. Ep 1 Pet iv 7, 12	Gosp John xv 26 xvi 4
Whit-Sun. Ep Acts ii 1, 11	Gosp John xiv 23, 31
Whit-Mon. Ep Acts x 42, 48	Gosp John iii 16, 21
Whit-Tues. Ep Acts viii 14, 17	Gosp John x 1, 10
Trin. Sund. Ep Rom xi 33, 36	Gosp Matt xxviii 18, 20
Corp. Christi, Ep 1 Cor xi 23, 29	Gosp John vi 56, 59
2 Sunday, Ep 1 John iii 13, 18	Gosp Luke xiv 16, 24
3 Sunday, Ep 1 Pet v 6, 11	Gosp Luke xv 1, 10
4 Sunday, Ep Rom viii 18, 23	Gosp Luke v 1, 11
5 Sunday, Ep 1 Pet iii 8, 15	Gosp Matt v 20, 24
6 Sunday, Ep Rom vi 3, 11	Gosp Mark viii 1, 10
7 Sunday, Ep Rom vi 19, 23	Gosp Matt vii 15, 21
8 Sunday, Ep Rom viii 12, 17	Gosp Luke xvi 1, 9
9 Sunday, Ep 1 Cor x 6, 14	Gosp Luke xix 41, 47
10 Sunday, Ep 1 Cor xii 2, 11	Gosp Luke xviii 9, 14
11 Sunday, Ep 1 Cor xv 1, 10	Gosp Mark vii 31, 37
12 Sunday, Ep 2 Cor iii 4, 9	Gosp Luke x 23, 37
13 Sunday, Ep Gal iii 16, 22	Gosp Luke xvii 11, 19
14 Sunday, Ep Gal v 16, 24	Gosp Matt vi 24, 33
15 Sunday, Ep Gal v 25, vi 11	Gosp Luke vii 11, 16
16 Sunday, Ep Eph iii 13, 21	Gosp Luke xiv 1, 11
17 Sunday, Ep Eph iv 1, 6	Gosp Matt xxii 35, 46
18 Sunday, Ep 1 Cor i 4, 9	Gosp Matt ix 1, 8
19 Sunday, Ep Eph iv 23, 28	Gosp Matt xxii 1, 14
20 Sunday, Ep Eph v 15, 21	Gosp John iv 46, 53
21 Sunday, Ep Eph vi 10, 17	Gosp Matt xviii 23, 25
22 Sunday, Ep Philip i 6, 11	Gosp Matt xxii 15, 21
23 Sunday, Ep Phil iii 17, 21	Gosp Matt ix 18, 26
24 Sunday, Ep Col i 9, 14	Gosp Matt xxiv 15, 35
St Andrew, Ep Rom x 10, 18	Gosp Matt iv 18, 22
Concep of BVM. Ep Prov viii 22, 36	Gosp Matt i 1, 16
St Thomas, Ep Eph ii 19, 22	Gosp John xx 24, 29
Candlemas, Ep Malachi iii 1, 5	Gosp Luke ii 22, 32
St Matthias, Ep Acts i 15, 26	Gosp Matt xi 25, 30
St Patrick, E Eccl xlv xlv	Gosp Matt xxv 14, 27
St Joseph, E Eccles xlv 1, 6	Gosp Matt i 18, 22
Annunc. E Isai vii 10, 16	Gosp Luke i 26, 38
St George, E 2 Tim ii 8, 10 iii 10, 12	Gosp John xv 1, 7
St Mark, E Ezec i 10, 15	Gosp Luke x 1, 10
SS Philip and James, E Wis v 1, 6	Gosp John xiv 1, 13
Find. Cross, E Phillip ii 5, 11	Gosp John iii 1, 15
St Barnaby, E Acts xi 21, 27	Gosp Matt x 16, 22
St John Baptist, E Isai xlix 1, 8	Gosp Luke i 57, 68
SS Peter and Paul, E Acts xii 1, 11	Gosp Matt xvi 13, 19
Visitation BVM. E Cant ii 8, 14	Gosp Luke i 39, 47
St Mary Magd. E Cant iii 2 &c.	Gosp Luke vii 37, 50
St James, E 1 Cor iv 9, 15	Gosp Matt xx 20, 23
St Ann, E Pro xxxi 10 &c.	Gosp Matt xiii 44, 52
Transfiguration, E 2 Pet i 16, 19	Gosp Matt xvii 1, 9

St Lawrence, E 2 Cor ix 6, 10	Gosp John xii 24, 26
Assump. BVM. E Eccl xxiv 11, 20	Gosp Luke x 38, 42
St Bartholomew, E 1 Cor xii 27, 31	Gosp Luke vi 12, 19
Nativ BVM. E Prov viii 22, 36	Gosp Matt i 1, 16
Exalt. Cross, E Phil ii 5, 11	Gosp John xii 31, 36
St Matthew, E Ezek i 10, 15	Gosp Matt ix 9, 13
St Michael, E Apoc i 1, 5	Gosp Matt xviii 1, 10
Angel-Guard, E Exod xxiii 20, 23	Gosp Matt xviii 1, 10
St Luke, E 2 Cor viii 15, 24	Gosp Luke x 1, 9
SS Simon and Jude, E Ep iv 7, 13	Gosp John xv 17, 22
All Saints, E Apoc vii 2, 12	Gosp Matt v 1, 12
All Souls, E 1 Cor xv 51, 57	Gosp John v 25, 29
Present. BVM. E Eccl xxiv 14, 16	Gosp Luke xi 27, 28

MEANS OF SECURING ONE'S SALVATION.

"What will it profit a man to gain the whole world, if he lose his own soul?" These words of our divine Saviour occasionally suggested by Ignatius to Francis Xavier, at length triumphed over his heart, weaned it effectually from the love of the world, and fired him with an ardent determination to save his soul, by a generous consecration of himself to the service of God. Let the Christian, whom the grace of God has inspired with a similar resolution, adopt the following means, and he will infallibly succeed in the important work.

Section 1.—Let him believe firmly all the truths that the holy Catholic Church proposes and teaches as the revealed doctrine of Christ. *Without faith it is impossible to please God.* He must therefore believe,

1. That there is one God in three persons, the Father, Son and Holy Ghost; that each of these three persons is God, though they all make but one and the same God.

2. That the Son of God, the second person of the adorable Trinity, equal in all things to the Father, was made man, was born of the Blessed Virgin Mary, was crucified, died on a cross for our salvation, rose again on the third day, ascended into heaven, and sitteth at the right hand of God the Father Almighty: that we can find mercy with God and be saved, only in virtue of his sacred merits, and all our hopes must be founded on his atonement.

3. That our soul, created to the image of God, is immortal, and will be eternally happy in heaven, or eternally miserable in hell; that the body will rise again at the last day, will be reunited to the soul, and will share for all eternity its wretchedness or its felicity.

4. That Jesus Christ will pass sentence upon all men, admitting the just to a participation of his glory, and condemning the wicked to sufferings without end.

5. That our Saviour in establishing his Church, which is the one, holy, Catholic, and Apostolic Church, out of which there is no salvation, instituted seven sacraments for the sanctification of sinners, viz: Baptism, Confirmation, the holy Eucharist, Penance, Extreme Unction, Holy Order and Matrimony.

6. That baptism effaces the stain of original sin, which we all inherit from our first parent, makes us Christians and children of God and of the Church.

7. That the holy Eucharist contains the body and blood, the soul and divinity of Jesus Christ, under the appearance of bread and wine; that he exists whole and entire under the form of bread, whole and entire under the form of wine; and that after the words of consecration have been pronounced, there remains nothing of the bread and wine except the forms and appearances.

8. That the Sacrifice of Mass is the same as that once offered on Calvary, with this exception, that Christ does not die on our altars, but offers to his heavenly Father in our behalf, the death which he endured on the cross, and thus applies to us his sacred merits.

9. That the Sacrament of Penance was instituted by our Lord for the remission of sins committed after baptism, and that he who confesses his faults obtains the pardon of them, provided he receive absolution, with the requisite dispositions, from the minister of Jesus Christ.

Sec. 2. *As faith without works is dead*, the true Christian will not content himself with a speculative admission of what the Church teaches; he will endeavor to make it the rule of his life and actions; and recollecting what is said in the Scripture, *there is but one thing necessary; make to yourselves a treasure in heaven, which faileth not; labor the more, that by good works you may make sure your vocation and election*, his constant aim will be to discharge with fidelity, his social and religious duties, and to be animated in their performance with the spirit of his divine Master. Hence he will attend scrupulously to the following advice:

POINTS OF DAILY OBSERVANCE.

1. In rising, give your first thoughts to God, forming the resolution of serving him with fervor and constancy.

2. Never fail to recite your morning prayers, convinced that the Christian who easily neglects this duty, can have but a very faint desire to save his soul. If you have a family under your charge, assemble them regularly for the performance of their morning devotions. At that time foresee the occasions of sin to which you may be exposed during the day, and take the resolution to shun them carefully, or to resist with firmness those temptations that cannot be avoided.

3. Knowing that whatever is not done for God is lost for heaven, endeavor to sanctify your actions by a pure intention, and renew it frequently during the course of the day. Virtue does not receive its merit from the importance of the act, but from the fervor and purity of heart that accompany it. Hence in your ordinary occupations, in instructing or correcting your children, in attending to your domestic concerns, in your sufferings and afflictions, let your aim be to accomplish the will of heaven. *Whether you eat or drink, or whatsoever else you do,* says St. Paul, *do all things for the glory of God.*

4. Assist at the holy sacrifice of Mass on week-days, whenever your duties will allow you; remembering that this is one of the most effectual means of drawing down the blessing of God upon yourself and your family. Recite also the *angelus* at the stated hours, as an expression of your gratitude to the Son of God who became man for your salvation, and to place yourself under the protection of his holy Mother.

5. Ask the blessing of God before every meal, and give thanks after it for the favors you have received. While you take your repast with a view to sustain nature, abstain carefully from all insobriety and intemperance. Avoid the company of those who drink to excess, and strive by all prudent means to check this degrading vice in your neighbor. Never fail, without an important reason, to observe the fasts and abstinence enjoined by the Church, in defiance of the criminal negligence that others may manifest in relation to this duty.

6. As in the morning you implored the blessing of God upon the day given you for his service, at night offer him your fervent thanks for the favors he has bestowed upon you during it; and, as a prudent tradesman always takes a daily account of his profit and loss, examine in what manner you have spent the day, whether you have made any progress in virtue, what sins you have committed, and while you express to God your sorrow for having offended him, renew your resolution to be more faithful in future.

7. If you have any leisure moments during the day, read a few pages in some spiritual book, or a chapter in the New Testament; or if you say your evening prayers with your family, (which is much to be recommended,) let them be followed by a short and edifying lecture. Nothing tends more than this to encourage a Christian in the practice of piety.

WEEKLY PRACTICES.

1. On Sundays and holy-days of obligation, assist with devotion at the holy Sacrifice of Mass, and never omit, without a very grave reason, to comply with this precept of the Church. Endeavor also, as much as possible, to be present at the even-

ing service. When at Church, listen attentively and with a spirit of faith, to the instructions of your pastor.

2. As these days are especially set apart for the worship of God and the consideration of our spiritual welfare, devote more time than usual to the affairs of your soul, by visiting the blessed Sacrament, reading some pious book, examining your conscience, and particularly reviewing the manner in which you have spent the week that has just elapsed, and proposing to be more watchful over yourself for the time to come.

MONTHLY PRACTICES.

1. Approach the Sacrament of Penance once a month, and for every confession prepare yourself as if it were to be the last of your life.

2. Receive the Blessed Sacrament as often as your director will advise you; and that the frequentation of this sublime mystery may be for you an abundant source of grace, lead a pure and holy life. As a more immediate preparation for it, cleanse your conscience from all stain of sin, pass the day before your communion in great recollection of mind, frequently inviting our Lord to come into your heart. After your communion let the fervor of your piety be a proof that you appreciate the incomparable favor you have received.

3. On the first Sunday of every month, read this rule of conduct, and examine how you have observed it.

ANNUAL PRACTICES.

1. If it is customary for persons in the world to rejoice on the anniversary of their birth-day, how much more should a Christian consider the anniversary of his spiritual regeneration, as a period of festivity and holy joy? On that day therefore, recall to your mind the blessings conferred upon you at your baptism, return thanks to God for his mercies, renew your baptismal promises, and devoutly approach the Sacraments of Penance and the Holy Eucharist.

2. On some Sunday of every year, pass your time in more than usual recollection of mind, for the purpose of examining how you have spent the past year, and animating yourself to greater fervor in the service of God. Anticipate in thought the moment of your death, and ask yourself whether you are prepared to *'render an account of your stewardship.'* By thus remembering your last end, you will become more cautious in avoiding sin, and more zealous for the sanctification of your soul.

MAXIMS TO BE OBSERVED AT ALL TIMES.

1. Cherish in your heart a sovereign horror for sin, being determined to make any sacrifice rather than to commit a mortal offence. On the other hand, esteem the grace and friendship of God above all other blessings, even more than health or life itself.

2. Carefully shun the company of impious and immoral men, and keep at a distance from those places and occasions where your virtue would be exposed; for instance, the theatre, balls, tippling-shops, gambling-houses, and the like.

3. Let not a profane or injurious word ever fall from your lips. If you are exposed to make use of such language, accustom yourself to be silent when you are provoked; but accustom yourself still more to curb your temper, and to endure patiently the crosses you may meet with.

4. Always speak the truth, and fear to utter a lie.

5. Let the practice of modesty and purity be a special object of your attention; and turn with horror from the least word or suggestion that is opposed to it. In the moment of temptation raise your heart to God without delay, and implore the assistance of the Blessed Virgin Mary.

6. If you hear any discourse against religion or good morals, any detraction or calumny against your neighbor, admonish the offender, if you can do so prudently; if not, let your countenance show your disapproval of such conversation.

7. Consider frequently the example of the virtuous Tobias, and like him be particularly fearful of wronging your neighbor; render him those services which charity dictates; as to visit him in his sickness, to aid him in his distress, to pray for him, and, when occasion requires it, to encourage him by salutary advice. Avoid whatever would be hurtful to his feelings, and never listen to or repeat the tales that are circulated about him.

8. Be exact in complying with all the precepts of the Church, and look upon her pastors with that respect which is due to them as *the ministers of Christ and the dispensers of the mysteries of God*.

9. Pray frequently for the souls that are suffering in Purgatory, remembering the claim they have upon your charity, as members of the mystical body of Christ.

10. Let the example of the saints be often before your eyes, and *considering well the end of their conversation, imitate their faith*. Have confidence in their intercession, and particularly in that of your angel guardian and the Blessed Virgin Mary, the Mother of God. As the favorites of heaven, they will obtain for you many graces that would perhaps be refused to your own unworthiness.

Sec. 3.—I. Notwithstanding your good resolutions, you will be exposed to fall into many sins during the day. For this reason, examine every morning, at the time of prayer, what your predominant passion is, and what faults you are most liable to commit; whether that of anger, impatience, profane language, quarrelling, detraction, immodesty, vanity, jealousy, gluttony, intemperance, idleness, &c.; and be particularly vigilant in guarding against the fault to which you are most subject.

Foresee also, at the same time, the occasions that might lead you to offend God; in what company, or occupation you may be exposed to sin; whether for instance, you may not be excited to impatience and anger, or to the use of profane or uncharitable language, by your children, your servants, your husband, your wife, in the transaction of your temporal business; whether your virtue will not suffer in the counting-room, in the parlour, at the theatre, at a ball, in promenading the streets? Keep in view these different occasions, with a firm determination to shun those that may be avoided, and to resist courageously such temptations as must necessarily be encountered.

II. At night examine how you have spent the day, and put to yourself the following questions: How have I conducted myself since my evening prayer of yesterday? With what sentiments did I compose myself to sleep? On awaking this morning, did I raise my heart to God and consecrate the day to his service? Was I not slothful in rising or wilfully distracted in my prayers? Did I hear Mass with attention and devotion? Was I not guilty of irreverence or levity in the Church?

Have I diligently attended to my occupations during the day? Have I performed my actions with a view to please God? Have I been just to my employers, spending my time in a manner profitable to them, and complying faithfully with my engagements? Have I been honest in my dealings with others, in buying and selling?

Have I been charitable to my neighbor, giving alms according to my ability, when the occasion presented itself, bearing patiently the defects of those around me, and forgiving the injuries I received? Have I not yielded to emotions of anger, made use of harsh, abusive or profane language, and thus shown a bad example? Have I discharged my duty to my children and others under my care, by a vigilant superintendence of their conduct, by giving them useful instruction, correcting their faults, and above all, placing before them an example of virtue and regularity?

Have I not, in the course of conversation, and without necessity, spoken of another's faults? Have I not encouraged

detraction, by listening to it, and circulated reports injurious to the character of my neighbor?

Have I been obedient to my parents and other superiours, and behaved respectfully towards them?

Have I been careful to avoid all gluttony and intemperance, and said *grace* before and after my meals?

On Sundays and festivals of obligation, ask yourself: have I heard Mass with a spirit of religion, and required those under my charge to perform the same duty? Have I not worked, without necessity?

On days of fasting and abstinence, inquire; have I observed the fast or abstinence? have I not dispensed myself without legitimate cause from this precept of the Church, or, if exempted for sufficient reasons, have I not abused the privilege by the indulgence of sensuality?

Is not my conscience, at this moment, burthened with some mortal sin? Were I to be called upon this night to give an account of my life and actions, would I be prepared to appear in the presence of God? Can I say that I have observed his commandments, complied with those of his Church, or adopted the necessary means of obtaining the pardon of my sins?

Reflect a moment on this subject, make an act of true contrition and a firm purpose of amendment, and if your conscience reproaches you with any grievous fault, take the resolution of confessing it, as soon as possible, with sentiments of sincere repentance.

III. To guard yourself from the commission of sin, endeavor to practice the following instructions. The means you should employ in general, are

1. To avoid whatever may be for you a probable occasion of offending God.

2. To practice self-denial exteriorly, by watching over your senses; interiorly, by repelling the first suggestions of temptation.

3. Before, during and after the moment of temptation, to implore the divine assistance, arm yourself with the sign of the cross, and invoke the aid of the Blessed Virgin and the Saints.

4. To walk in the presence of God, remembering that he sees you at all times; and to recall frequently the thought of the four last things, death, judgment, heaven, hell.

5. To examine your conscience on the faults which you are most subject to, and when you fall into any of these sins, to perform some salutary penance.

6. To frequent the Sacraments of Penance and the Holy Eucharist.

The following may serve as special remedies for avoiding the more ordinary sins:

When you are tempted against faith, make an act of faith;

if troubled with thoughts of despair, make an act of hope and think of the divine mercies which are infinite. When you are assailed by human respect, make an act of charity, and remember those words of Jesus Christ: "if any one will be ashamed of me before men, of him will the Son of man be ashamed, when he will come in the glory of his Father."

When you are tempted to swear and blaspheme, or when you hear others make use of such language, say within yourself; *may thy holy name, O Lord, be ever blessed: grant me the virtue of patience and meekness.*

When tempted to ridicule or detract your neighbor, to wish him evil or to indulge the spirit of jealousy or revenge, say; *I love my neighbor as myself for God's sake; forgive us, O Lord, our trespasses, as we forgive others their injuries against us.*

If enticed to the commission of sins against purity, besides the general remedies above mentioned, say: *O my God, strengthen me against my enemies. O Holy Mary, pray for me; my Angel guardian, protect me.*

When solicited to go to the theatre or to other dangerous places of amusement, think of the many unhappy souls whose eternal ruin has been occasioned by these gratifications.

When tempted to steal or to keep what belongs to another; say to yourself: "what will it avail me to gain the whole world, if I lose my soul?"

If sentiments of pride or vanity occur to your mind, reflect that you are but dust and ashes, a fund of corruption; and exclaim with the prophet, "not to us, O Lord, not to us, but to thy name be all the glory."

When the love of gain leads you to neglect your religious duties, or to fail in the charity you owe to your neighbor, remember that the treasure you are amassing, will soon "be consumed by the rust and the moth," and give some alms to the poor.

When you are tempted to commit an excess in eating or drinking, think of those words of our Saviour: *if any one will come after me, let him deny himself*, and say to him: *O Lord, who for my sake wast drenched with vinegar and gall, have mercy on me, and grant me the grace of imitating thy example.*

Should you be inclined to anger, raise your thoughts to heaven, and say: *O Jesus, meek and humble of heart, teach me to walk in thy holy footsteps.*

If tempted to omit your social or religious duties, remember the precept of our Lord: *work while you have time; for the night will soon come in which no man can work.* Renew the resolution of complying faithfully with your rule of life.

Such are the means which a Christian should employ to secure his salvation. If they appear to him difficult in practice, let him remember that he can do all things with the grace of God, and that nothing should be considered too laborious,

that is requisite to gain heaven. Let him observe therefore the instructions and maxims here inculcated, and he will find to his joy, that he *hath chosen the best part which shall not be taken away from him.*

EXPLANATION OF THE CALENDAR.

Ap *signifies* Apostle—App Apostles—M Martyr—MM Martyrs—P Pope—B Bishop—C Confessor—D Doctor—Pr Priest—Ab Abbot—V Virgin—Wid Widow—SS Saints—D M Days of the Month—A C before Christ—A D in the year of our Lord—D W Days of the Week.

Doub. *signifies* double—semid. semidouble—simp. simple. White—Red—Purple—Green—Black—denote the color of the ornaments of the day. Feria is a day for which no Saint's office is appointed. Festivals of obligation are in capitals. FD. *signifies* Festivals of devotion. † marks the days of indulgence.

As to the color of the Sacerdotal Vestments in the Church service, the *white* is used on the Feasts of our Lord, of the B. Virgin, and of all the Saints who are not Martyrs. The *red* is used at Whitsuntide, on the Finding and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs. The *purple* or *violet*, which is the penitential color, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter, as also on Vigils, Ember-days, and Rogation-days, when the Office is of them. *Green* is used on all Sundays and Ferias, from Trinity Sunday to Advent, exclusively, and from the octave of the Epiphany to Septuagesima, exclusively, whenever the office is of the Sunday; but in the Paschal time the *white* is used. The *black* is used on Good Friday, and in Masses of *Requiem* for the dead, which may be said on any day, that is not a Sunday or a double, except the days from Palm Sunday to Low Sunday; and during the Octaves of the Epiphany, of Pentecost and of Corpus Christi.

In the Table showing the equation of time, the first figure denotes the equation on the first day of the month, the second that of the second day, &c.

To find on any day the mean time or that of the clock, add to the time marked by the sun, the equation of that day, if the sun is slow; if it is fast, subtract the equation.

MOON'S PHASES.

	D.	H.	M.
☉ Full Moon,	7	9	46 A. M.
☾ Last quarter,	14	7	16 A. M.
● New Moon,	22	11	49 A. M.
☽ First quarter,	30	5	40 A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Frid	† CIRCUMCISION of our Lord, doub of 2d class. <i>White.</i>
2	Sat	† Octave of St. Stephen, doub. <i>Red.</i>
3	SUN	† Octave of St. John Ap. doub. <i>White.</i>
4	Mon	† Octave of H. Innocents, doub. <i>Red.</i>
5	Tues	† Vigil of Epiphany, semid. <i>White.</i>
6	Wed	† EPIPHANY of our Lord, d. of 1st cl. with oct. <i>White.</i>
7	Thur	Of the oct. }
8	Frid	Of the oct. } semid. <i>White.</i>
9	Sat	Of the oct. }
10	SUN	Sunday within the oct. semid. <i>White.</i>
11	Mon	Of the oct. }
12	Tues	Of the oct. } semid. <i>White.</i>
13	Wed	Octave of the Epiph. doub. <i>White.</i>
14	Thur	St. Hilary, BC. semid. <i>White.</i>
15	Frid	St. Paul, 1st Hermit, C. doub. <i>White.</i>
16	Sat	St. Marcellus, PM. semid. <i>Red.</i>
17	SUN	2d. after Epiph. H. Name of Jesus, d. of 2d cl. <i>White.</i>
18	Mon	St. Peter's Chair at Rome, gr. doub. <i>White.</i>
19	Tues	St. Canute M. semid. <i>ad lib.</i> <i>Red.</i>
20	Wed	SS. Fabian and Sebastian, MM. doub. <i>Red.</i>
21	Thur	St. Agnes, VM. doub. <i>Red.</i>
22	Frid	SS. Vincent and Anastasius, MM. semid. <i>Red.</i>
23	Sat	St. Raymund de Pennafort, C. semid. <i>White.</i>
24	SUN	3d Sund. after Epiph. semid. <i>Green.</i>
25	Mon	Conversion of St. Paul, Ap. gr. doub. <i>White.</i>
26	Tues	St. Polycarp, BM. semid. <i>Red.</i>
27	Wed	St. John Chrysostom, BCD. doub. <i>White.</i>
28	Thur	St. Anthony, Ab. doub. (17th inst.) <i>White.</i>
29	Frid	St. Francis of Sales, BC. doub. <i>White.</i>
30	Sat	St. Martina, VM. semid. <i>Red.</i>
31	SUN	4th after Epiph. St. Peter Nolasco, C. d. <i>White.</i>

EQUATION OF TIME.

S. Slow, 4 m. 4 5
 5 6 6 7 7 7 8 8 9 9 9
 10 10 11 11 11 11 12
 12 12 12 13 13 13 13
 14 14 14.

D. M.	SUN		Moon	
	rises h.m.	sets h.m.	sets h. m.	
1	7 23	4 37	12 34	
2	7 23	4 37	1 39	
3	7 23	4 37	2 49	
4	7 22	4 38	4 3	
5	7 22	4 38	5 16	
6	7 21	4 39	6 25	
7	7 21	4 39	rises	
8	7 20	4 40	6 10	
9	7 19	4 41	7 30	
10	7 19	4 41	8 44	
11	7 18	4 42	9 54	
12	7 18	4 42	11 0	
13	7 17	4 43	morn.	
14	7 17	4 43	12 5	
15	7 16	4 44	1 10	
16	7 15	4 45	2 14	
17	7 14	4 46	3 14	
18	7 13	4 47	4 14	
19	7 12	4 48	5 10	
20	7 11	4 49	5 56	
21	7 11	4 49	6 36	
22	7 10	4 50	sets	
23	7 9	4 51	6 2	
24	7 8	4 52	7 4	
25	7 7	4 53	8 6	
26	7 6	4 54	9 8	
27	7 5	4 55	10 12	
28	7 4	4 56	11 19	
29	7 3	4 57	morn.	
30	7 2	4 58	12 28	
31	7 1	4 59	1 38	

*Extract from a letter of FATHER SMET,
 Missionary among the Pottowatomi
 Indians, 1838.*

"The day that the boat stopped for the purpose of taking in a supply of wood, I went to a considerable distance from the bank; in my excursion I met with an old man, ninety years of age, who at my approach stopped short and looked at me with an expression of astonishment mixed with joy. Judging from my dress that I was a priest, when I had confirmed his impression, he exclaimed, 'Ah! my Father, I am a Catholic; it is a great many years since I had the pleasure of seeing a priest; I desired it so ardently before dying! Assist me, then, in my reconciliation with God!' I hastened to satisfy his desire, and we both shed tears in abundance. He accompanied me back to the boat; I took leave of this excellent old man with sentiments which it is impossible to describe."

"In the conversion of an Indian nation there are a great many difficulties to be overcome, the chief of which arise from an excessive use of ardent spirits, from polygamy, superstitious practices, a language of which it is very difficult to acquire a competent knowledge, a disposition to a wandering life (which is so strong with them, that they become melancholy if they remain three months in the same place;) their conversion must be, therefore, entirely the work of God. This portion of the vineyard of the Divine Master requires, on the part of those who propose to labor in it, a life of crosses and privation; we hope, however, that, supported by divine grace, and assisted by your prayers and those of our brethren, the Lord will graciously vouchsafe to grant some success to our feeble efforts. For the last four months the result of our exertions has been truly consoling; a considerable number of savages manifest a desire to be instructed. We have opened a school, but in consequence of the limited size of our hut we can receive only thirty children; twice a day we give instructions to those whom we are preparing for baptism. We have already admitted a hundred and eighteen, of which

MOON'S PHASES.

	D.	H.	M.
☉ Full Moon,	5	8	46 P. M.
☾ Last quarter,	13	1	17 A. M.
☽ New Moon,	21	6	1 A. M.
☾ First quarter,	22	8	44 P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Mon	St. Ignatius, BM. semid. <i>Red.</i>
2	Tues	† FD. Purification of the BVM. d. of 2d cl. <i>White.</i>
3	Wed	† St. Timothy, BM. (24th Jan.) semid. <i>Red.</i>
4	Thur	† St. Andrew of Corsica, BC. doub. <i>White.</i>
5	Frid	† St. Agatha, VM. doub. <i>Red.</i>
6	Sat	† Feria. Lessons & Mass of the 5 Sund. after Epip. <i>G.</i>
7	SUN	† Septuagesima Sunday, semid. <i>Purple.</i>
8	Mon	† St. John of Matha, C. doub. <i>White.</i>
9	Tues	† St. Romuald, C. doub. (7th inst.) <i>White.</i>
10	Wed	St. Scholastica, V. doub. <i>White.</i>
11	Thur	Office of the B. Sacrament, semid. <i>White.</i>
12	Frid	Feria. <i>Purple.</i>
13	Sat	Office of the Concep. of BVM. semid. <i>White.</i>
14	SUN	Sexagesima Sunday, semid. <i>Purple.</i>
15	Mon	SS. Faustinus and Jovita, MM. simp. <i>Red.</i>
16	Tues	Feria. <i>Purple.</i>
17	Wed	Feria. <i>Purple.</i>
18	Thur	Office of the B. Sacrament, semid. <i>White.</i>
19	Frid	Feria. <i>Purple.</i>
20	Sat	Office of the Concep. of BVM. semid. <i>White.</i>
21	SUN	Quinquagesima Sunday, semid. <i>Purple.</i>
22	Mon	St. Peter's Chair at Antioch, gr. doub. <i>White.</i>
23	Tues	Vigil of St. Matthias, Ap. <i>Purple.</i>
24	Wed	FD. Ash-Wed. 1st day of Lent. <i>Purple.</i> See p. 5.
25	Thur	St. Matthias Ap. d. of 2d. cl. (24th inst.) <i>Red.</i>
26	Frid	FD. Office of the Passion of our Lord, gr. d. <i>Red.</i>
27	Sat	Feria. <i>Purple.</i>
28	SUN	† 1st Sunday of Lent, semid. <i>Purple.</i>

EQUATION OF TIME.

S. Slow, 14 m. 14

14 14 14 14 14 15 15

15 15 15 15 14 14 14

14 14 14 14 14 14 14

13 13 13 13 13.

D. M.	SUN		Moon	
	rises h.m.	sets h.m.	sets h. m.	
1	6 59	5 1	2 49	
2	6 58	5 2	4 2	
3	6 57	5 3	5 1	
4	6 56	5 4	5 52	
5	6 55	5 5	rises	
6	6 54	5 6	6 12	
<hr/>				
7	6 53	5 7	7 27	
8	6 52	5 8	8 37	
9	6 51	5 9	9 46	
10	6 49	5 11	10 51	
11	6 48	5 12	11 57	
12	6 47	5 13	morn.	
13	6 46	5 14	1 0	
<hr/>				
14	6 44	5 16	2 2	
15	6 43	5 17	3 0	
16	6 42	5 18	3 51	
17	6 40	5 20	4 33	
18	6 39	5 21	5 10	
19	6 38	5 22	5 39	
20	6 37	5 23	6 7	
<hr/>				
21	6 36	5 24	sets	
22	6 34	5 26	7 0	
23	6 33	5 27	8 4	
24	6 32	5 28	9 10	
25	6 31	5 29	10 17	
26	6 29	5 31	11 28	
27	6 28	5 32	morn.	
<hr/>				
28	6 27	5 33	12 40	

number I had the consolation to baptize a hundred and five. The festival of the Assumption of the Blessed Virgin will be long remembered by the Pottowatomies; the church in which Divine service was celebrated is, perhaps, the poorest in the world; but twelve young neophites who three months previously had no knowledge of the law of God, sang mass in the most edifying manner. Father Verreydt preached on the devotion to the Blessed Virgin; I afterwards gave an instruction on the necessity and the ceremonies of Baptism, and conferred that sacrament on twenty adults, among whom was the wife of the chief. This woman is full of charity and zeal, and is much esteemed amongst her nation; her conversion, I trust, will be the means of bringing many others to the knowledge of our holy religion. After mass I blessed four marriages, and in the evening visited one of the newly converted families, where I found our little congregation assembled to return thanks to the Almighty for the signal favors which they had received from him on that day. Those poor people are now going through the country, endeavoring to prevail on their relatives to receive instruction, and share in the happiness which they enjoy. Many women, whose Pagan relations were unwilling to come for us, crawled, in their sickness, a distance of two or three leagues to receive baptism from us before their death. I might add many other admirable traits concerning our new converts, but the recital of them would carry me too far."

"The Pottowatomies are divided into two tribes—those of the forests, amongst whom are many Catholics, and those of the prairies, who have never had any priests amongst them. The latter form a mixed nation, composed of Pottowatomies, Winebagoes, Toxes, Chippoways, Sauces, Otte-ways, Menomenees, and Kickapous; they amount to more than three thousand: it is amongst them we have opened our mission under the protection of the Blessed Virgin and St. Joseph. At the commencement of the war of independence, they separated from their brethren of the forests, some taking part with the English, and others fighting for the republic. The Pottowato-

1841.

MARCH, THIRD MONTH,

MOON'S PHASES.

	D.	H.	M.
☉ Full Moon,.....	7	8	19 A. M.
☾ Last quarter,.....	14	9	4 P. M.
☽ New Moon,.....	22	9	23 P. M.
☾ First quarter,.....	29	9	47 P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Mon	† Feria. <i>Purple.</i>
2	Tues	† Feria. <i>Purple.</i>
3	Wed	† <i>Ember Day</i> , Feria. <i>Purple.</i>
4	Thur	† St. Casimir, C. semid. <i>White.</i>
5	Frid	† <i>FD. Ember Day.</i> Office of our Lord's crown, gr. d. <i>R.</i>
6	Sat	† <i>Ember Day.</i> Feria. <i>Purple.</i>
7	SUN	† 2d Sunday of Lent, semid. <i>Purple.</i>
8	Mon	St. John of God, C. doub. <i>White.</i>
9	Tues	St. Frances. Wid. doub. <i>White.</i>
10	Wed	The Forty Martyrs of Sebaste, semid. <i>Red.</i>
11	Thur	St. Thomas of Aquin, CD. doub. <i>White.</i>
12	Frid	FD. Spear and Nails of our Lord, gr. doub. <i>Red.</i>
13	Sat	St. Gregory the Great, PCD. doub. <i>White.</i>
14	SUN	3d Sunday of Lent, semid. <i>Purple.</i>
15	Mon	Feria. <i>Purple.</i>
16	Tues	Feria. <i>Purple.</i>
17	Wed	St. Patrick, BC. semid. <i>White.</i>
18	Thur	Feria. <i>Purple.</i>
19	Frid	FD. St. Joseph, Spouse of the BV. C. d. <i>White.</i>
20	Sat	Office of the Five Wounds of our Lord, gr. d. <i>Red.</i>
21	SUN	4th Sunday of Lent, semid. <i>Purple.</i>
22	Mon	St. Benedict, Ab. doub. (21st inst.) <i>White.</i>
23	Tues	Feria. <i>Purple.</i>
24	Wed	Feria. <i>Purple.</i>
25	Thur	† ANNUNCIATION of the BVM. d. of 2d. cl. <i>White.</i>
26	Frid	† FD. Most Precious Blood of our Lord, gr. d. <i>Red.</i>
27	Sat	† Feria. <i>Purple.</i>
28	SUN	† Passion Sunday, semid. <i>Purple.</i>
29	Mon	† Feria. <i>Purple.</i>
30	Tues	† Feria. <i>Purple.</i>
31	Wed	† Feria. <i>Purple.</i>

EQUATION OF TIME.

S. Slow, 13 m. 12
 12 12 12 11 11 11 11
 10 10 10 10 9 9 9 8
 8 8 7 7 7 6 6 6 5 5
 5 4.

D. M.	SUN		Moon	
	rises h.m.	sets h.m.	sets h. m.	
1	6 25	5 35	1 47	
2	6 24	5 36	2 52	
3	6 23	5 37	3 47	
4	6 21	5 39	4 30	
5	6 20	5 40	5 8	
6	6 19	5 41	5 39	
7	6 17	5 43	rises	
8	6 16	5 44	7 25	
9	6 15	5 45	8 33	
10	6 13	5 47	9 42	
11	6 12	5 48	10 49	
12	6 11	5 49	11 52	
13	6 10	5 51	morn.	
14	6 8	5 52	12 53	
15	6 7	5 53	1 47	
16	6 6	5 54	2 33	
17	6 4	5 56	3 12	
18	6 3	5 57	3 46	
19	6 1	5 59	4 12	
20	6 0	6 0	4 38	
21	5 59	6 1	5 2	
22	5 57	6 3	sets	
23	5 56	6 4	7 7	
24	5 55	6 5	8 16	
25	5 53	6 7	9 26	
26	5 52	6 8	10 37	
27	5 51	6 9	11 49	
28	5 49	6 11	morn.	
29	5 48	6 12	12 53	
30	5 47	6 13	1 48	
31	5 45	6 15	2 36	

mies having sold their lands in Illinois and Indiana in 1836, received in exchange from the government, five millions of acres on the Missouri, towards the 41st and 42d degrees of North latitude. The climate of the country is extremely changeable; heavy rains, accompanied with thunder and lightning, are frequent in the months of June and July. The winter is not so long as in Belgium, but the cold is much more piercing, and the heats in summer much more oppressive. The country is in general interspersed with forests and beautiful plains, and is watered throughout by the Missouri. It is also traversed by three other rivers, the Necshnebatlana, the Musquito, and the Boyer. The Pottowatomies are of a gentle and tractable disposition, and are deficient neither in courage nor understanding; they recognize no rank or dignity; the only revenue the chief can claim is what he derives from his lance, his arrows, and his carbine; his steed is his throne. He promulgates the law, and when he can, enforces its observance; he must be more courageous than his subjects; the first in battle, he must be the last to quit the field, whilst in the partition of the spoils he receives only a share equal to the others. The savages are generally capable of supporting a very interesting conversation on subjects which come within the range of their knowledge; they are fond of railery, but are never disputations or angry in their conversations; when any matter of importance is under consideration they reflect a few moments before giving their opinion, or even defer it until the following day. In their language they have no word to blaspheme the name of the Lord, their most offensive term being that of *dog*. The profound peace in which they live together arises in a great measure from each being allowed to do what he likes; years frequently pass without a quarrel occurring amongst them, but when intoxicated (and at this time a considerable quantity of spirits is brought amongst them) all their good qualities disappear, and they preserve no longer even the semblance of men; their shrieks and howlings are horrifying; they throw themselves on one another, bite each other's noses and ears, and disfigure themselves in a most shocking

1841.

APRIL, FOURTH MONTH,

MOON'S PHASES.

	D.	H.	M.
☉ Full Moon,	5	8	22 P. M.
☾ Last quarter,	13	4	58 P. M.
☾ New Moon,	21	9	26 A. M.
☽ First quarter,	28	3	54 A. M.

D.M.	D.W.	CALENDAR OF FEASTS.
1	Thur	† Feria. <i>Purple</i> .
2	Frid	FD. Seven Dolours of the BVM. gr. d. <i>White</i> .
3	Sat	St. Francis of Paula, C. doub. (2d. inst.) <i>White</i> .
4	SUN	† Palm Sunday, semid. <i>Purple</i> . Holy Week begins.
5	Mon	† Feria. <i>Purple</i> .
6	Tues	† Feria. <i>Purple</i> .
7	Wed	† Feria. <i>Purple</i> . In the evening <i>Tenebræ</i> .
8	Thur	† FD. Holy Thursd. d. of 1st cl. <i>White</i> . <i>Tenebræ</i> .
9	Frid	FD. Good Friday, d. of 1st cl. <i>Black</i> . <i>Tenebræ</i> .
10	Sat	† FD. Holy Saturday, d. of 1st cl. <i>White</i> .
11	SUN	† EASTER SUNDAY, d. of 1st cl. with oct. <i>White</i> .
12	Mon	† FD. Easter Monday, d. of 1st cl. <i>White</i> .
13	Tues	† Easter Tuesday, d. of 1st cl. <i>White</i> .
14	Wed	† Of the oct. }
15	Thur	† Of the oct. } semid. <i>White</i> .
16	Frid	† Of the oct. }
17	Sat	† Of the oct. }
18	SUN	† Low Sunday, doub. <i>White</i> .
19	Mon	St. Isidore, BCD. doub. (4th inst.) <i>White</i> .
20	Tues	St. Vincent Ferrier, C. doub. (5th inst.) <i>White</i> .
21	Wed	St. Anselm, BCD. doub. <i>White</i> .
22	Thur	SS. Soter and Caius, PPMM. semid. <i>Red</i> .
23	Frid	St. George, M. semid. <i>Red</i> .
24	Sat	St. Fidelis a Sigmaringa, M. doub. <i>Red</i> .
25	SUN	2d after East. St. Mark Evang. d. of 2d cl. <i>R. Litanies</i> .
26	Mon	SS. Cletus and Marcellinus, PPMM. semid. <i>Red</i> .
27	Tues	St. Leo, PCD. doub. (11th inst.) <i>White</i> .
28	Wed	St. Hermenegild, M. semid. (13th inst.) <i>Red</i> .
29	Thur	St. Peter, M. doub. <i>Red</i> .
30	Frid	St. Catharine of Sienna, V. doub. <i>White</i> .

EQUATION OF TIME.

S. Slow, 4 m. 43
 3 3 2 2 2 2 1 1 1 1 0
 0. S. Fast, 0 0 1 1 1
 1 2 2 2 2 2 2 3 3 3.

D. M.	SUN		Moon	
	rises h.m.	sets h.m.	sets h. m.	
1	5 44	6 16	3 14	
2	5 43	6 17	3 44	
3	5 41	6 19	4 11	
4	5 40	6 20	4 37	
5	5 39	6 21	rises	
6	5 38	6 22	7 37	
7	5 37	6 23	8 42	
8	5 35	6 25	9 48	
9	5 34	6 26	10 50	
10	5 33	6 27	11 47	
11	5 32	6 28	morn.	
12	5 30	6 30	12 35	
13	5 29	6 31	1 19	
14	5 28	6 32	1 55	
15	5 27	6 33	2 26	
16	5 25	6 35	2 52	
17	5 24	6 36	3 16	
18	5 23	6 37	3 39	
19	5 22	6 38	4 1	
20	5 20	6 40	4 23	
21	5 19	6 41	sets	
22	5 18	6 42	8 29	
23	5 17	6 43	9 41	
24	5 15	6 45	10 49	
25	5 14	6 46	11 49	
26	5 13	6 47	morn.	
27	5 12	6 48	12 41	
28	5 11	6 49	1 21	
29	5 10	6 50	1 51	
30	5 9	6 51	2 23	

manner. Since our arrival amongst them four Ottos and three Pottowatomies have been killed in those drunken brawls."

"Whoever has committed a murder is put to death by the relatives of the victim, unless he *redeem his own body*, by paying a fine in horses, clothes, &c. &c. &c. If he presents himself before them to expiate his crime, and no one has the sad courage to inflict the fatal stroke (a circumstance which often happens,) he is thus *cleansed of the murder*, and is not obliged to pay any fine. One of our neighbors, having assassinated his wife, got off by giving a horse to each of her brothers. The murderer, for some time beforehand, paints his face black and his lips red, to show that he thirsts for blood, and must be gratified."

"When the husband or the wife dies, the survivor pays the parents of the deceased the *debt of the body*, in silver or in horses, according to his means; he who neglects to pay this debt is in danger of having everything belonging to him destroyed. The wife is obliged to be a year in mourning for her husband; that is, she can neither comb nor wash herself; however, when eaten with vermin, a relative of the deceased may, out of compassion, render her that service."

"During an entire year the Pottowatomie feeds the soul of his deceased relative, by throwing a part of his food at each meal into the fire, under the impression that the soul is thereby comforted and strengthened. The Ottos, who are next neighbors, usually strangle one or two of their best horses over the grave of their comrade, that he may ride on them in his great journey to the other world. Heaven, according to their notion, is an immense prairie, beyond the setting sun, where there is an eternal spring, and where there is found every species of plant and every kind of animal fit for the chase."

"When a chief, or any distinguished warrior of the nation is buried, all the warriors who have taken a trophy from the enemy, assemble to render him the last honors. They accompany the coffin to the place of burial, when one of their principal orators pronounces the funeral oration. He recalls to mind all the good qualities of the

1841.

MAY, FIFTH MONTH,

MOON'S PHASES.

	D.	H.	M.
☉ Full Moon,	5	9	2 A. M.
☾ Last quarter,	13	11	19 A. M.
● New Moon,	20	6	42 P. M.
☽ First quarter,	27	10	6 A. M.

CALENDAR OF FEASTS.

D.M.	D.W.	
1	Sat	SS. Philip and James, App. d. of 2d cl. <i>Red.</i>
2	SUN	3d after Easter, St. Athanasius, BCD. doub. <i>White.</i>
3	Mon	Finding of the H. Cross, d. of 2d cl. <i>Red.</i>
4	Tues	St. Monica, Wid. doub. <i>White.</i>
5	Wed	St. Pius V. PC. doub. <i>White.</i>
6	Thur	St John, Ap. before the Latin Gate, gr. d. <i>Red.</i>
7	Frid	St. Stanislaus, BM. doub. <i>Red.</i>
8	Sat	Apparition of St. Michael, Arch. gr. d. <i>White.</i>
9	SUN	4th after East. St. Gregory Naz. BCD. d. <i>White.</i>
10	Mon	St. Antoninus, BC. semid. <i>White.</i>
11	Tues	Feria. <i>White.</i>
12	Wed	SS. Nereus and Achilleus, MM. semid. <i>Red.</i>
13	Thur	Office of the B. Sacrament, semid. <i>White.</i>
14	Frid	St. Boniface, M. simple. <i>Red.</i>
15	Sat	Office of the Concep. of the BVM. semid. <i>White.</i>
16	SUN	5th Sund. after Easter, semid. <i>White.</i>
17	Mon	Rogation day, St. Paschal Baylon, C. d. <i>White. Lit.</i>
18	Tues	Rogation day, St. Venantius, M. doub. <i>Red. Lit.</i>
19	Wed	Rogation day, Vigil. St. Peter Cœlest. PC. d. W. <i>Lit.</i>
20	Thur	ASCENSION of our Lord, d. of 1st cl. with oct. <i>W.</i>
21	Frid	St. Bernardin, C. semid. (20th inst.) <i>White.</i>
22	Sat	Of the octave, semid. <i>White.</i>
23	SUN	Sunday within the oct. semid. <i>White.</i>
24	Mon	Of the oct. semid. <i>White.</i>
25	Tues	St. Gregory VII. PC. doub. <i>White.</i>
26	Wed	St. Philip Neri, C. doub. <i>White.</i>
27	Thur	Octave of the Ascension, doub. <i>White.</i>
28	Frid	St. Mary Magd. de Pazzis, V. semid. (27th.) <i>W.</i>
29	Sat	Vigil of Pentecost, semid. <i>Red. Fast.</i>
30	SUN	† WHIT SUNDAY or Pent. d. of 1st cl. with oct. <i>R.</i>
31	Mon	† FD. Whit Monday, d. of 1st cl. <i>Red.</i>

EQUATION OF TIME.

S. Fast, 3 m. 3 3
 3 3 4 4 4 4 4 4 4 4
 4 4 4 4 4 4 4 4 3 3
 3 3 3 3 3 3.

D. M.	SUN		Moon	
	rises h.m.	sets h.m.	sets h. m.	
1	5	7 6	53	2 47
2	5	6 6	54	3 10
3	5	5 6	55	3 34
4	5	4 6	56	4 0
5	5	3 6	57	rises
6	5	2 6	58	8 40
7	5	1 6	59	9 39
8	5	0 7	0	10 31
9	4	59	7	1 11 16
10	4	58	7	2 11 53
11	4	57	7	3 morn.
12	4	56	7	4 12 26
13	4	55	7	5 12 53
14	4	54	7	6 1 16
15	4	53	7	7 1 39
16	4	52	7	8 2 0
17	4	51	7	9 1 22
18	4	50	7	10 2 49
19	4	50	7	11 3 20
20	4	49	7	11 sets
21	4	48	7	12 8 35
22	4	47	7	13 9 39
23	4	46	7	14 10 35
24	4	46	7	15 11 20
25	4	45	7	16 11 57
26	4	44	7	17 morn.
27	4	43	7	18 12 27
28	4	43	7	19 12 54
29	4	42	7	20 1 16
30	4	41	7	21 1 38
31	4	41	7	22 3

deceased, the most remarkable actions of his life, the enemies whom his battle-axe has laid low, the scalps he has won, and the wild beasts he has killed. They then place him in the grave, his face turned to the setting sun, with his carbine, his lance, his bow and arrow by his side; they fill his powder-horn and shot-bag, which, together with his pipe, a good stock of tobacco and some provisions (such as sugar, dried meat, maize, &c.,) they put into the grave with him for his journey to the *region of souls*. All wish him a happy journey, and shake hands with him for the last time, when the grave closes. They then plant before it the *stake of the brave*; on the summit a red animal, or *dodeme*, is painted—the guardian spirit of the deceased; it is besides notched by the assistants with many red crosses, by which it is intended to represent the names of the enemies killed by them in battle, and whom they destine to serve as slaves to their companion in the other world. I saw some poles that had as many as eighty or a hundred crosses.”

“The parents of a child had made a small opening in the grave in which it reposed, to leave it room to pass to the other world; the disconsolate mother spent two days at the grave, in order to ascertain if the object of her tenderness was happy or wretched in the other world. The signs by which she pretended to discover this were: if she saw a pretty bird or beautiful insect, she augured favorably for her child; but if the first animal she met was a reptile or a bird of prey, she regarded his destiny as wretched. Fortunately the weather happened to be fine at the time, and butterflies and a variety of other beautiful insects were fluttering about in all directions. This poor mother then returned home, consoled as to the fate of her child. Some time after she came to me to receive instructions in our holy religion, and to have her two little daughters baptized.”

“As soon as an Indian desires to be married, he makes known his wishes by playing on a kind of flute, called the *popokwen*; he goes about the village painted and dressed, and often serenades before the hut of her whom he wishes to have as wife. As soon as the young woman consents to marry

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JUNE, SIXTH MONTH,

MOON'S PHASES.

	D.	H.	M.
☉ Full Moon,	3	10	38 P. M.
☾ Last quarter,	12	2	53 A. M.
☾ New Moon,	19	2	8 A. M.
☽ First quarter,	25	5	29 P. M.

CALENDAR OF FEASTS.

D. M.	D. W.	
1	Tues	† Of the octave, doub. of 1st cl. <i>Red.</i>
2	Wed	† <i>Ember Day</i> , of the oct. semid. <i>Red.</i>
3	Thur	† Of the octave, semid. <i>Red.</i>
4	Frid	† <i>Ember Day</i> , of the oct. semid. <i>Red.</i>
5	Sat	† <i>Ember Day</i> , of the oct. semid. <i>Red.</i>
6	SUN	† TRINITY SUNDAY, doub. af 2d cl. <i>White.</i>
7	Mon	† St. Francis Caracciolo, C. doub. (4th inst.) <i>W.</i>
8	Tues	† St. Norbert, BC. doub. (6th inst.) <i>White.</i>
9	Wed	† SS. Primus and Felicianus, MM. simp. <i>Red.</i>
10	Thur	† CORPUS CHRISTI, doub. of 1st cl. with oct. <i>W.</i>
11	Frid	† St. Barnabas, Ap. gr. doub. <i>Red.</i>
12	Sat	† St. John Facundo, C. doub. <i>White.</i>
13	SUN	† 2d after Pent. St. Anthony of Padua, C. d. <i>W.</i>
14	Mon	† St. Basil the Great, BCD. doub. <i>White.</i>
15	Tues	† Of the octave, } semid. <i>White.</i>
16	Wed	† Of the octave, }
17	Thur	† Octave of Corpus Christi, doub. <i>White.</i>
18	Frid	FD. Feast of the Sacred Heart of Jesus, gr. d. <i>W.</i>
19	Sat	St. Juliana of Falconieri, V. doub. <i>White.</i>
20	SUN	3d after Pentecost, semid. <i>Green.</i>
21	Mon	St. Margaret, Queen of Scots, Wid. semid. (10th.) <i>W.</i>
22	Tues	St. Paulinus, BC. simp. <i>White.</i>
23	Wed	Vigil. Feria. <i>Purple.</i>
24	Thur	FD. Nativ. of St. John Bap. d. of 1st cl. with oct. <i>W.</i>
25	Frid	St. William, Ab. doub. <i>White.</i>
26	Sat	SS. John and Paul, MM. doub. <i>Red.</i>
27	SUN	4th after Pentecost, semid. <i>White.</i>
28	Mon	Vigil. <i>Fast.</i> St. Leo, PC. semid. <i>White.</i>
29	Tues	† FD. SS. Peter & Paul, App. d. of 1st cl. with oct. <i>R.</i>
30	Wed	† Commemoration of St. Paul, Ap. doub. <i>Red.</i>

EQUATION OF TIME.

S. Fast, 3 m. 2 2
 2 2 2 2 1 1 1 1 1
 0 0. S. Slow, 0 0 0
 1 1 1 1 2 2 2 2 2
 3 3 3 3.

D. M.	SUN		Moon	
	rises h.m.	sets h.m.	sets h. m.	
1	4 40	7 20	2 31	
2	4 40	7 20	3 4	
3	4 39	7 21	rises	
4	4 39	7 21	8 22	
5	4 38	7 22	9 14	
6	4 38	7 22	10 0	
7	4 38	7 22	10 38	
8	4 37	7 23	11 8	
9	4 37	7 23	11 34	
10	4 37	7 23	11 57	
11	4 36	7 24	morn.	
12	4 36	7 24	12 19	
13	4 36	7 24	12 41	
14	4 36	7 24	1 6	
15	4 35	7 25	1 32	
16	4 35	7 25	2 5	
17	4 35	7 25	2 42	
18	4 35	7 25	3 29	
19	4 35	7 25	sets	
20	4 35	7 25	9 10	
21	4 35	7 25	9 52	
22	4 35	7 25	10 25	
23	4 35	7 25	10 53	
24	4 35	7 25	11 16	
25	4 35	7 25	11 38	
26	4 35	7 25	morn.	
27	4 35	7 25	12 7	
28	4 35	7 25	12 30	
29	4 36	7 24	1 0	
30	4 36	7 24	1 37	

him; her parents or brothers fix the price; he must give each of them a horse or some other object of value; she is then given over to him. In general, however, parents, without consulting the inclinations of their daughters, sell them to whom they please; and so accustomed are they to this, that it is seldom they murmur at it. The wife of a savage is not better than a slave. The Indians say, that the Great Spirit, in a council held between him and their ancestors, decided 'that man should protect his wife and hunt wild animals, but that every thing else should be at the charge of the wife;' to this decision they scrupulously adhere. The wife is, therefore, charged with all the domestic concerns; she washes, mends, cooks, and is even obliged to build the huts, cultivate the fields, and hew wood, &c. &c. &c.; hence, at thirty, or thirty-five, she has all the marks of old age. As to the men, with the exception of the time they spend in hunting, they lead a life of idleness; they talk together whilst smoking the pipe, play cards, or hide the ball under the slipper, but nothing more."

"When a name is to be given to a child, the parents give a great feast; they send to each of their guests a piece of tobacco leaf, or a little rod, such being the manner in which they invite each other. After the repast the oldest of the family announces the name to be given to the child, which has generally a reference to some distinctive mark of the child, to some dream he has had, or to some good or bad trait of character which has been noticed in him. This ceremony takes place for boys when they have attained their seventeenth year; they must previously go through a severe fast of seven or eight days, during which the parents recommend them to be particularly attentive to the dreams which the Great Spirit may send them, and which are to reveal their future destinies; thus he is to be a great chief, or warrior, according to the number of animals he may kill, or of scalps he may win from the enemy in his dreams. The animal which he may dream of becomes his *dodeme*, and during the remainder of his life he must bear the mark of it

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JULY, SEVENTH MONTH,

MOON'S PHASES.

	D.	H.	M.
☉ Full Moon,	3	1	18 P. M.
☾ Last quarter,	11	3	19 P. M.
● New Moon,	18	9	1 A. M.
☽ First quarter,	25	3	9 A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Thur	† Octave of St. John Bap. doub. <i>White.</i>
2	Frid	† FD. Visitation of the BVM. gr. doub. <i>White.</i>
3	Sat	† Of the octave, semid. <i>Red.</i>
4	SUN	† 5th after Pentecost, semid. <i>Red.</i>
5	Mon	† Of the octave, semid. <i>Red.</i>
6	Tues	† Octave of SS. Peter and Paul, doub. <i>Red.</i>
7	Wed	Feria. <i>Green.</i>
8	Thur	St. Elizabeth, Queen of Portug. Wid. semid. <i>White.</i>
9	Frid	Feria. <i>Green.</i>
10	Sat	The Seven Brothers, MM. semid. <i>Red.</i>
11	SUN	6th after Pentecost, semid. <i>Green.</i>
12	Mon	St. John Gualbert, Ab. doub. <i>White.</i>
13	Tues	St. Anacletus, PM. semid. <i>Red.</i>
14	Wed	St. Bonaventure, BCD. doub. <i>White.</i>
15	Thur	St. Henry C. semid. <i>White.</i>
16	Frid	FD. Our Lady of Mt. Carmel, gr. doub. <i>White.</i>
17	Sat	St. Alexius, C. semid. <i>White.</i>
18	SUN	7th after Pent. St. Camillus of Lelli, C. d. <i>White.</i>
19	Mon	St. Vincent of Paul, C. doub. <i>White.</i>
20	Tues	St. Jerome Æmilian, C. doub. <i>White.</i>
21	Wed	St. Praxedes, V. simple. <i>White.</i>
22	Thur	St. Mary Magdalen, Penit. doub. <i>White.</i>
23	Frid	St. Apollinaris, BM. doub. <i>Red.</i>
24	Sat	Vigil of St. James. <i>Purple.</i>
25	SUN	8th after Pent. St. James, Ap. d. of 2d cl. <i>Red.</i>
26	Mon	St. Ann, Mother of the BVM. gr. doub. <i>White.</i>
27	Tues	St. Pantaleon, M. simple. <i>Red.</i>
28	Wed	SS. Nazarius and Celsus, MM. semid. <i>Red.</i>
29	Thur	St. Martha, V. semid. <i>White.</i>
30	Frid	SS. Abdon and Sennen, MM. simp. <i>Red.</i>
31	Sat	St. Ignatius, C. d. (In Maryland, 1st cl. with oct.) <i>W.</i>

EQUATION OF TIME.

S. Slow, 3 m. 4 4
 4 4 4 5 5 5 5 5 5
 5 5 6 6 6 6 6 6 6
 6 6 6 6 6 6 6 6 6
 6.

D. M.	SUN		Moon	
	rises h.m.	sets h.m.	sets h. m.	
1	4 36	7 24	2 20	
2	4 36	7 24	3 9	
3	4 37	7 23	rises	
4	4 37	7 23	8 20	
5	4 37	7 23	8 50	
6	4 38	7 22	9 15	
7	4 38	7 22	9 36	
8	4 39	7 21	9 59	
9	4 39	7 21	10 19	
10	4 40	7 20	10 41	
11	4 40	7 20	11 7	
12	4 40	7 19	11 36	
13	4 40	7 19	morn.	
14	4 40	7 18	12 11	
15	4 40	7 17	12 56	
16	4 40	7 17	1 56	
17	4 40	7 16	3 8	
18	4 45	7 15	sets	
19	4 46	7 14	8 12	
20	4 46	7 14	8 44	
21	4 47	7 13	9 11	
22	4 48	7 12	9 38	
23	4 49	7 11	10 2	
24	4 50	7 10	10 29	
25	4 50	7 10	10 58	
26	4 51	7 9	11 33	
27	4 52	7 8	morn.	
28	4 52	7 7	12 15	
29	4 53	7 6	1 2	
30	4 53	7 5	1 56	
31	4 56	7 4	2 54	

upon him, in the form either of a claw, a tooth, a tail, or a feather."

"The false priests of the Indians belong to a particular caste, known by the name of *great medicine*. Each of them is furnished with a large bag, in which are some roots and medicinal plants, to which they render a kind of worship. They make a profound secret of their religious belief, and are very slow in admitting disciples. On the occasions when they meet together, they dance and sing a great deal. There is one circumstance very remarkable, and which I have heard from many persons who have witnessed it; it is that they discontinue their superstitious practices when any person baptised, bearing the mark of his religion, as a cross for instance, passes near the place of their meeting. An aged female, whom I have at present under instruction, and who for a long time belonged to the *great medicine*, was threatened with death if she became a Christian; this threat has not, however, shaken her resolution, strengthened as it is by the example of her husband and six children, who were baptised by me. The chiefs of this sect are much dreaded by the savages; they persuade them that they can assume at will the form of a serpent, or wolf, or any other animal; that they can foretell future events, and discover the authors of a murder or robbery. Their knowledge of the simple medicines enables them often to effect extraordinary cures. When they have administered medicine to the sick, they shout in the most frightful manner, pretend, with long pipes, to suck out the disease from the body, and dance round the sick, making at the same time the most ridiculous grimaces."

"Their songs have reference, almost invariably, to their religious opinions, and are often addressed to *Na-na-bush*, or the friend of man, the nephew of the human race. They pray him to be their interpreter, by presenting their prayers to the Master of life. Their songs are also often consecrated to *Me-suk-kum-nik-okwivi*, that is to the earth, the great-grand-mother of mankind. In those songs they relate how *Na-na-bush* created the earth by the command of the Great Spirit, and how the

1841. AUGUST, EIGHTH MONTH,

MOON'S PHASES.

	D.	H.	M.
☉ Full Moon,	2	4	50 A. M.
☾ Last quarter,	10	1	8 A. M.
☽ New Moon,	16	4	23 P. M.
☾ First quarter,	23	4	2 P. M.
☉ Full Moon,	31	8	23 P. M.

D.M.	D.W.	CALENDAR OF FEASTS.
1	SUN	9th after Pentecost. St. Peter's Chains, gr. doub. <i>W.</i>
2	Mon	St. Steph. PM. simp. <i>R.</i> (In Maryl. of oct. semid. <i>W.</i>)
3	Tues	Finding of the relics of St. Steph. 1st M. semid. <i>R.</i>
4	Wed	St. Dominic, C. doub. <i>White.</i>
5	Thur	FD. Dedicat. of St. Mary's <i>ad nives</i> , gr. d. <i>White.</i>
6	Frid	FD. Transfiguration of our Lord, gr. d. <i>White.</i>
7	Sat	St. Cajet. C. d. <i>W.</i> (In Maryl. Oct. of St. Ignat. d. <i>W.</i>)
8	SUN	10th after Pent. and 2d. of August, semid. <i>Green.</i>
9	Mon	SS. Cyriacus, &c. MM. sem. <i>R.</i> (In M. St. Cajet. d. <i>W.</i>)
10	Tues	FD. St. Lawrence, M. d. of 2d. cl. with oct. <i>Red.</i>
11	Wed	Of the oct. sem. <i>R.</i> (In M. SS. Cyr. &c. as on 9th inst.)
12	Thur	St. Clare, V. doub. <i>White.</i>
13	Frid	Of the oct. semid. <i>Red.</i>
14	Sat	Office of the oct. semid. Mass of the Vigil. <i>Purple.</i>
15	SUN	† 11th after P. ASSUMP. of the BVM. d. 1 cl. with oct.
16	Mon	† St. Hyacinth, C. doub. <i>White.</i> [<i>W.</i>
17	Tues	† Octave of St. Lawrence, doub. <i>Red.</i>
18	Wed	† Of the oct. } semid. <i>White.</i>
19	Thur	† Of the oct. }
20	Frid	† St. Bernard, Ab. and Doctor, doub. <i>White.</i>
21	Sat	† St. Jane Frances de Chantal, Wid. d. <i>White.</i>
22	SUN	† 12th after Pent. Oct. of the Assump. d. <i>White.</i>
23	Mon	Vigil. St. Philip of Beneti, C. doub. <i>White.</i>
24	Tues	FD. St. Bartholomew, Ap. d. 2d cl. <i>Red.</i>
25	Wed	St. Lewis, C. semid. <i>White.</i>
26	Thur	St. Joachim, Father of BVM. gr. d. (22d inst.) <i>W.</i>
27	Frid	St. Joseph Calasanctius, C. doub. <i>White.</i>
28	Sat	St. Augustin, BCD. doub. <i>White.</i>
29	SUN	13th after Pent. and 1st Sept. Decol. of St. John, B.
30	Mon	St. Rose of Lima, V. doub. <i>White.</i> [gr. d. <i>R.</i>
31	Tues	St. Raymund Nonnatus, C. doub. <i>White.</i>

EQUATION OF TIME.

S. Slow, 6 m. 6 6
6 6 6 5 5 5 5 5 5
5 4 4 4 4 4 3 3 3
3 2 2 2 2 1 1 1 0
0.

D. M.	SUN		Moon	
	rises h.m.	sets h.m.	sets h. m.	
1	4 57	7 3	3 55	
2	4 58	7 2	rises	
3	4 59	7 1	7 41	
4	5 07	0	8 4	
5	5 16	59	8 25	
6	5 26	58	8 47	
7	5 36	57	9 10	
8	5 46	56	9 38	
9	5 56	55	10 10	
10	5 66	54	10 50	
11	5 76	53	11 42	
12	5 86	52	morn.	
13	5 96	51	12 46	
14	5 106	50	1 58	
15	5 126	48	3 16	
16	5 136	47	sets	
17	5 146	46	7 9	
18	5 156	45	7 37	
19	5 176	43	8 3	
20	5 186	42	8 31	
21	5 196	41	9 2	
22	5 206	40	9 35	
23	5 216	39	10 16	
24	5 236	37	11 2	
25	5 246	36	11 54	
26	5 256	35	morn.	
27	5 266	34	12 51	
28	5 276	33	1 52	
29	5 286	32	2 53	
30	5 296	31	3 55	
31	5 316	29	rises	

great-great-mother received orders to provide for all the wants of the uncles and aunts of *Na-na-bush*, by which expressions they intend to signify men and women. *Na-na-bush*, the benevolent mediator between mankind and the Great Spirit, obtained from the latter the creation of animals, to furnish food and clothing for man. He also procured for man medicinal roots and plants, to enable him to cure all diseases, and kill animals at the chase. All those things were entrusted to *Me-suk-kum-mik-okwi*, and in order that the uncles and aunts of *Na-na-bush* might never invoke him in vain the latter begged *Me-suk-kum-mik-okwi* to remain always in his hut; hence whenever a savage gathers any medicinal herbs, he buries a portion of them in the ground as an offering to *Me-suk-kum-mik-okwi*.

"All those songs are engraved on the bark of the birch, or on flat pieces of wood, the ideas being represented by emblematical figures."

"Amongst the Pottowatomies there prevails a tradition, that there is a woman in the moon, who is always employed in making a large basket. If she succeed in finishing her work, the world is to be destroyed; but a large dog is continually watching her, and destroys her work when it is on the point of being finished. The struggle between the woman and the dog takes place at each eclipse of the moon. They believe that the black spot observed on the surface of the moon is the large dog."

"They are persuaded that the thunder is the voice of some living beings, which are thought by some to have the form of men, and by others to resemble birds. Every time they hear thunder, they burn some tobacco, which they offer as a sacrifice to it. I doubt whether they are acquainted with the connection which exists between the thunder and the lightning which precedes it."

"There is a very singular tradition, which I have learned from the chief of the nation; it prevails amongst all the tribes of Illini, or the States of Illinois, Indiana, and the Ohio. In ascending the Mississippi beyond St. Louis, between Alton and the mouth of the Illinois, the traveller discovers, between two large hills, a narrow

MOON'S PHASES.

	D.	H.	M.
☾ Last quarter,	8	9	9 A. M.
● New Moon,	15	9	1 A. M.
☾ First quarter,	22	8	33 A. M.
☉ Full Moon,	30	11	23 A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Wed	St. Egidius, Ab. simp. <i>W.</i> (In Mar. SS. Cyr. &c.
2	Thur	St. Stephen, C. semid. <i>White.</i> [MM. 9th Aug. <i>R.</i>)
3	Frid	Feria. <i>Green.</i>
4	Sat	Office of the Concep. of BVM. semid. <i>White.</i>
5	SUN	14th Sund. after Pent. and 2d of Sept. semid. <i>G.</i>
6	Mon	St. Lawrence Justin. BC. semid. (5th inst.) <i>W.</i>
7	Tues	Feria. <i>Green.</i>
8	Wed	† FD. Nativ. of the BVM. d. of 2d cl. with oct. <i>W.</i>
9	Thur	† Of the oct. semid. <i>White.</i>
10	Frid	† St. Nicholas of Tolentino, C. doub. <i>White.</i>
11	Sat	† Of the oct. semid. <i>White.</i>
12	SUN	† 15th after Pent. Holy Name of Mary, gr. d. <i>W.</i>
13	Mon	† Of the oct. semid. <i>White.</i>
14	Tues	† FD. Exaltation of the H. Cross, gr. d. <i>Red.</i>
15	Wed	† <i>Emb. Day.</i> Oct of the Nativ. doub. <i>White.</i>
16	Thur	SS. Cornelius and Cyprian, MM. semid. <i>Red.</i>
17	Frid	<i>Emb. Day.</i> Stigmas of St. Francis, doub. <i>White.</i>
18	Sat	<i>Emb. Day.</i> St. Joseph of Cupert. C. doub. <i>White.</i>
19	SUN	16th after Pent. Seven Dol. of the BVM. gr. d. <i>W.</i>
20	Mon	Vig. SS. Eustachius and Comp. MM. doub. <i>Red.</i>
21	Tues	FD. St. Matthew, Ap. d. of 2d class. <i>Red.</i>
22	Wed	St. Thomas of Villanova, C. doub. <i>White.</i>
23	Thur	St. Linus, PM. semid. <i>Red.</i>
24	Frid	Our Lady of Mercy, gr. d. <i>White.</i>
25	Sat	SS. Januarius and Comp. MM. d. (19th.) <i>Red.</i>
26	SUN	17th after Pent. and 5th of Sept. semid. <i>Green.</i>
27	Mon	SS. Cosmas and Damian, MM. semid. <i>Red.</i>
28	Tues	St. Wenceslaus, M. semid. <i>Red.</i>
29	Wed	† FD. Dedicat. of St. Michael, Arch. d. 2d. cl. <i>W.</i>
30	Thur	† St. Jerom, CD. doub. <i>White.</i>

EQUATION OF TIME.

S. Fast, 0 m. 0 1
 1 1 2 2 2 3 3 3 4
 4 5 5 5 6 6 6 7 7
 7 8 8 8 9 9 9 10
 10.

D. M.	SUN		Moon	
	rises h. m.	sets h. m.	sets h. m.	
1	5 32	6 28	6 37	
2	5 33	6 27	6 58	
3	5 35	6 25	7 22	
4	5 36	6 24	7 48	
5	5 37	6 23	8 20	
6	5 39	6 21	8 56	
7	5 40	6 20	9 42	
8	5 41	6 19	10 40	
9	5 43	6 17	11 46	
10	5 44	6 16	morn.	
11	5 45	6 15	1 0	
12	5 47	6 13	2 18	
13	5 48	6 12	3 36	
14	5 49	6 11	4 52	
15	5 50	6 10	sets	
16	5 52	6 8	6 41	
17	5 53	6 7	7 8	
18	5 54	6 6	7 41	
19	5 56	6 4	8 19	
20	5 57	6 3	9 4	
21	5 58	6 2	9 53	
22	5 59	6 1	10 50	
23	6 0	6 0	11 50	
24	6 2	5 58	morn.	
25	6 3	5 57	12 52	
26	6 4	5 56	1 53	
27	6 6	5 54	2 55	
28	6 7	5 53	3 58	
29	6 8	5 52	5 2	
30	6 10	5 50	rises	

passage where a little stream flows into the river. This stream is called in the language of the natives *Piasa*, or *the bird which devours man*. In this spot there is remarked, on a perpendicular rock, the figure of an enormous sized bird, carved in the rock itself, with its wings extended. The bird which this figure represents and which has given name to the stream, is called by the Indians *Piasa*. They say that many thousand moons (months) before the arrival of the white men, when the great mammoth, or mastodon, who was destroyed by *Na-na-bush*, and whose bones are found even to this day, was devouring the grass of their immense and verdant prairies, there existed a bird of such monstrous size, that it used to seize a stag in its claws with the greatest facility. This bird having once tasted human flesh, could never after be satisfied with any other prey. Once it seized upon an Indian, and carried him away into one of the caverns of the rock, where it devoured him. In vain did hundreds of warriors endeavor to destroy this monster; for many years whole villages were desolated by it, and terror spread throughout the tribes of the Illini. At length a warrior chief, named *Outaga*, whose fame extended beyond the great lakes, retired from the rest of his tribe, fasted in solitude during the space of a moon, and prayed the Great Spirit, the master of life, to deliver his children from the ravages of *Piasa*. The last night he fasted, the Great Spirit appeared in a dream to *Outaga*, told him to select twenty warriors, each armed with a bow and poisoned arrow, and to place them in ambush in a certain spot. A single warrior was to show himself and become the victim of *Piasa*, who was to be shot at by the others the moment he was about to dart on his prey. On awaking, the chief related the dream to his tribe, and selected without delay the designated number of warriors, whom he placed in concealment, and offered himself as a victim to save his nation. Placed on an eminence, he saw *Piasa* perched upon a rock, and, with his hand upon his heart, intoned with a firm voice the warrior's death song. *Piasa* soon discovered his prey, and darted upon the chief. Every

MOON'S PHASES.

	D.	H.	M.
☾ Last quarter,	7	4	17 P. M.
☾ New Moon,	14	11	35 A. M.
☾ First quarter,	22	9	10 A. M.
☾ Full Moon,	30	1	7 A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Frid	† St. Remigius, BC. semid. <i>ad. lib.</i> <i>White.</i>
2	Sat	† FD. Our Guardian Angels, gr. d. <i>White.</i>
3	SUN	† 18th after Pent. Feast of the H. Rosary, gr. d. <i>W.</i>
4	Mon	† St. Francis, C. doub. <i>White.</i>
5	Tues	† SS. Placidus and Comp. MM. simp. <i>Red.</i>
6	Wed	† St. Bruno, C. doub. <i>White.</i>
7	Thur	Office of the B. Sacrament, semid. <i>White.</i>
8	Frid	St. Bridget, Wid. doub. <i>White.</i>
9	Sat	SS. Dionysius and Comp. MM. semid. <i>Red.</i>
10	SUN	19th after Pent. and 2d of Oct. semid. <i>Green.</i>
11	Mon	St. Francis Borgia, C. semid. (10th inst.) <i>White.</i>
12	Tues	Feria. <i>Green.</i>
13	Wed	St. Edward, C. semid. <i>White.</i>
14	Thur	St. Callixtus, PM. doub. <i>Red.</i>
15	Frid	St. Theresa, V. doub. <i>White.</i>
16	Sat	Office of the Concep. of the BVM. semid. <i>White.</i>
17	SUN	20th after Pent. and 3d of Oct. semid. <i>Green.</i>
18	Mon	FD. St. Luke Evang. d. of 2d cl. <i>Red.</i>
19	Tues	St. Peter of Alcantara, C. doub. <i>White.</i>
20	Wed	St. John Cantius, C. doub. <i>White.</i>
21	Thur	St. Hedwigis, Wid. semid. (17th inst.) <i>White.</i>
22	Frid	Feria. <i>Green.</i>
23	Sat	Office of the Concep. of BVM. semid. <i>White.</i>
24	SUN	21st after Pent. and 4th of Oct. semid. <i>Green.</i>
25	Mon	SS. Chrysanthus and Darius, MM. simp. <i>Red.</i>
26	Tues	St. Evaristus, PM. simp. <i>Red.</i>
27	Wed	Vigil. <i>Purple.</i>
28	Thur	FD. SS. Simon and Jude, App. d. 2d cl. <i>Red.</i>
29	Frid	Feria. <i>Green.</i>
30	Sat	Vigil of all Saints. <i>Purple. Fast.</i>
31	SUN	22d after Pent. and 1st Novemb. semid. <i>Green.</i>

EQUATION OF TIME.

S. Fast, 10 m. 11
11 11 12 12 12 12
13 13 13 14 14 14
14 14 15 15 15 15
15 15 16 16 16 16
16 16 16 16 16.

D. M.	SUN		Moon	
	rises h. m.	sets h. m.	sets h. m.	
1	6 11	5 49	6 1	
2	6 12	5 48	6 31	
3	6 13	5 47	7 6	
4	6 15	5 45	7 49	
5	6 16	5 44	8 44	
6	6 17	5 43	9 48	
7	6 19	5 41	10 57	
8	6 20	5 40	morn.	
9	6 21	5 39	12 14	
10	6 23	5 37	1 30	
11	6 24	5 36	2 42	
12	6 26	5 35	3 55	
13	6 27	5 33	5 7	
14	6 28	5 32	sets	
15	6 29	5 31	5 44	
16	6 31	5 29	6 21	
17	6 32	5 28	7 4	
18	6 33	5 27	7 52	
19	6 35	5 25	8 48	
20	6 36	5 24	9 46	
21	6 37	5 23	10 47	
22	6 38	5 22	11 49	
23	6 39	5 21	morn.	
24	6 41	5 19	12 51	
25	6 42	5 18	1 52	
26	6 43	5 17	2 54	
27	6 44	5 16	3 56	
28	6 45	5 15	4 59	
29	6 47	5 13	6 4	
30	6 48	5 12	rises	
31	6 49	5 11	5 50	

bow was bent and sent forth its arrow, which entered the body of the monster; it fell dead at the feet of *Outaga*, who, in recompense of his generous self-devotion, had an invisible shield suspended over his head by the Master of life. In memory of this event, the image of *Piasa* was carved on the rock. Such is the Indian tradition as I received it. What is certain of the matter is, that the figure of an enormous bird is seen on the rock at a considerable height. No savage ever passes this spot in his canoe without firing at the figure, and innumerable are the marks which the balls have left on the rock. In the caverns around the *Piasa*, the bones of many thousand men are heaped together; how and why they were brought there it is not easy to divine."

"The *Panis-Loups*, who are only three days' distance from us, and whom we hope to be able shortly to visit, offered a horrible sacrifice a few months ago, in the person of a female *Sciouse*, only fifteen years of age, whom they had made prisoner. They fattened her up to the time when they were to sow their fields. On the 22d of last April, she was summoned to appear before the whole nation; she was not aware that she was to be the victim of the sacrifice they were preparing to make. She was escorted by more than a hundred warriors, who kept their bows and arrows concealed under their clothes. She was led from hut to hut to receive a small log, which she handed to the nearest warrior, by whom it was given to another, until each was provided with one. Thus furnished, they marched in silence to the place destined for the sacrifice; each laid down his log, and fire was set to the heap; two bars were then fastened over the fire. Perceiving at length the fate that awaited her, the unfortunate victim threw herself, all trembling and in tears, at their feet, and in the most piteous manner implored their mercy. A merchant from St. Louis, who happened to be present, offered a considerable sum for her ransom, but could not prevail on them to change their determination; they tied her feet to the bars, and her hands to the two trees, so that she was suspended in the form of a cross; her body was painted half

1841. NOVEMBER, ELEVENTH MONTH,

MOON'S PHASES.

	D.	H.	M.
☾ Last quarter,	5	11	24 P. M.
☾ New Moon,	13	12	39 A. M.
☽ First quarter,	21	1	19 A. M.
☉ Full Moon,	28	1	44 P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1 Mon	†	ALL SAINTS, d. of 1st cl. with oct. <i>White.</i>
2 Tues	†	FD. Commem. of All Souls. <i>Black.</i>
3 Wed	†	Of the oct. semid. <i>White.</i>
4 Thur	†	St. Charles Borromeo, BC. doub. <i>White.</i>
5 Frid	†	Of the oct. } semid. <i>White.</i>
6 Sat	†	Of the oct. }
7 SUN	†	23d after Pent. and 3d of Nov. semid. <i>White.</i>
8 Mon	†	Oct. of All Saints, doub. <i>White.</i>
9 Tues		Dedication of St. John Lateran, doub. <i>White.</i>
10 Wed		St. Andrew Avelline, C. doub. <i>White.</i>
11 Thur		St. Martin, BC. doub. <i>White.</i>
12 Frid		St. Martin, PM. semid. <i>Red.</i>
13 Sat		St. Didacus, C. semid. <i>White.</i>
14 SUN		4th of Nov. semid. Less. & Mass of 6th after Epiph.
15 Mon		St. Gertrude, V. doub. <i>White.</i> [<i>Green.</i>
16 Tues		Feria. <i>Green.</i>
17 Wed		St. Gregory Thaumaturgus, BC. semid. <i>White.</i>
18 Thur		Ded. of Churches of SS. Peter and Paul, d. <i>White.</i>
19 Frid		St. Elizabeth, Wid. doub. <i>White.</i>
20 Sat		St. Felix of Valois, C. doub. <i>White.</i>
21 SUN		24th after P. and 5th Nov. Present. of BVM. gr. d. <i>W.</i>
22 Mon		St. Cæcilia, VM. doub. <i>Red.</i>
23 Tues		St. Clement, PM. doub. <i>Red.</i>
24 Wed		St. John of the Cross, C. doub. <i>White.</i>
25 Thur		St. Catharine, VM. doub. <i>Red.</i>
26 Frid		St. Peter of Alexand. BM. simp. <i>Red.</i>
27 Sat		Office of the Concep. of BVM. semid. <i>White.</i>
28 SUN		1st Sund. of Advent, semid. <i>Purple.</i>
29 Mon		Vigil. <i>Purple.</i>
30 Tues		FD. St. Andrew, Ap. d. of 2d cl. <i>Red.</i>

EQUATION OF TIME.

S. Fast, 16 m. 16
16 16 16 16 16 16
16 16 16 16 15 15
15 15 15 15 14 14
14 14 13 13 13 12
12 12 11 11.

D. M.	SUN		Moon	
	rises h. m.	sets h. m.	sets h. m.	

16	51	5	9	6 42
26	52	5	8	7 44
36	53	5	7	8 53
46	54	5	6	10 7
56	55	5	5	11 20
66	56	5	4	morn.

76	57	5	3	12 34
86	58	5	2	1 46
96	59	5	1	2 56
107	0	5	0	4 8
117	1	4	59	5 16
127	3	4	57	6 25
137	4	4	56	sets.

147	5	4	55	5 44
157	6	4	54	6 36
167	7	4	53	7 34
177	8	4	52	8 35
187	8	4	52	9 35
197	9	4	51	10 36
207	10	4	50	11 37

217	11	4	49	morn.
227	12	4	48	12 38
237	13	4	47	1 39
247	14	4	46	2 40
257	15	4	45	3 44
267	15	4	45	4 50
277	16	4	44	5 57

287	17	4	43	rises
297	18	4	42	5 26
307	18	4	42	6 34

in red and half in black. When these preparations were completed, her feet and hands were burned with lighted brands, whilst her tormentors set up a horribl ecry, called *Sas-sah-kwi*, or war cry. At this shout, mixed with an expression of ferocious joy, each let fly his arrow at the body of the unfortunate victim. The chief then twisted the arrows and plucked them out of the body, tore out her heart and devoured it; afterwards literally made a hash of the remains of the victim, with which he rubbed the maize, potatoes, and other seed which was intended to be sown. They are persuaded that such a sacrifice is agreeable to the Great Spirit, that it will impart fertility to their fields, and procure them an abundant harvest. I have learned those particulars from four persons who were eye witnesses to this shocking scene."

"Three chiefs of this nation came to visit us, and lodged in our huts. They took notice of the sign of the cross which we made before and after our meals; upon their return home, they taught every one in their village to make the same sign, as something agreeable to the Great Spirit; through an interpreter they invited us to visit them. Though the government had sent them a Protestant minister, they would have nothing to do with him. The use of spirituous liquors is forbidden in this tribe. When they are offered any they answer that they are already fools enough without being made more so by drunkenness. They have also a very singular custom: they eat each other's vermin, and render the same service to those who visit them. The Panis are about ten thousand."

"The Protestant minister of the Omakas, a tribe of about two thousand souls, has been also obliged to depart. Two of their chiefs, Kaiggechinke and Ohio, with forty warriors, came to dance the calumet, or dance of friendship, before us. This dance is well worth seeing; but it is impossible to give a correct idea of it; they shout and strike their mouth with their hands, whilst at the same time they jump in every possible manner, sometimes on one foot, sometimes on another, turning to the right and then to the left without any regularity in their movements, but keeping per-

MOON'S PHASES.

	D.	H.	M.
☾ Last quarter,	5	7	19 A. M.
● New Moon,	12	4	35 P. M.
☾ First quarter,	20	9	45 P. M.
☉ Full Moon,	28	1	27 A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Wed	Feria. <i>Purple</i> .
2	Thur	St. Bibiana, VM. semid. <i>Red</i> .
3	Frid	St. Francis Xavier, C. doub. <i>White</i> . See p. 5.
4	Sat	St. Peter Chrysol. BCD. doub. <i>White</i> .
5	SUN	2d Sund. of Advent, semid. <i>Purple</i> .
6	Mon	St. Nicholas, BC. doub. <i>White</i> .
7	Tues	St. Ambrose, BCD. doub. <i>White</i> .
8	Wed	† FD. Concep. of the BVM. d. 2d cl. <i>White</i> .
9	Thur	† Of the oct. } semid. <i>White</i> .
10	Frid	† Of the oct. }
11	Sat	† St. Damasus, PC. semid. <i>White</i> .
12	SUN	† 3d Sund. of Advent, semid. <i>Purple</i> .
13	Mon	† St. Lucy, VM. doub. <i>Red</i> .
14	Tues	† Of the oct. semid. <i>White</i> .
15	Wed	† Emb. Day. Oct. of Concep. doub. <i>White</i> .
16	Thur	St. Eusebius, BM. semid. <i>Red</i> .
17	Frid	Ember Day, } Feria. <i>Purple</i> .
18	Sat	Ember Day, }
19	SUN	4th Sund. of Advent, semid. <i>Purple</i> .
20	Mon	Vigil. <i>Purple</i> .
21	Tues	St. Thomas, Ap. d. 2d class. <i>Red</i> .
22	Wed	Feria. } <i>Purple</i> .
23	Thur	Feria. }
24	Frid	Vigil. <i>Purple</i> . <i>Fast</i> .
25	Sat	† NATIVITY of our Lord, d. of 1st cl. with oct. <i>W</i> .
26	SUN	† St. Stephen Protomar. d. 2d cl. with oct. <i>Red</i> .
27	Mon	† FD. St. John Evang. d. 2d cl. with oct. <i>White</i> .
28	Tues	† FD. H. Innocents, d. 2d. cl. with oct. <i>Purple</i> .
29	Wed	† St. Thomas of Canter. BM. semid. <i>Red</i> .
30	Thur	† Office of Sund. in the oct. semid. <i>White</i> .
31	Frid	† St. Sylvester, PC. doub. <i>White</i> .

EQUATION OF TIME.

S. Fast, 11 m. 10
 10 9 9 9 8 8 8 7 7
 6 6 5 5 4 4 3 3 2
 2 1. S. Slow, 0 0 1
 1 2 2 2 3 3.

D. M.	SUN		Moon sets h. m.
	rises h. m.	sets h. m.	
1	7 19	4 41	7 48
2	7 19	4 41	9 5
3	7 20	4 40	10 19
4	7 20	4 40	11 32
5	7 21	4 39	morn.
6	7 21	4 39	12 41
7	7 22	4 38	1 50
8	7 22	4 38	2 59
9	7 23	4 37	4 6
10	7 23	4 37	5 12
11	7 23	4 37	6 15
12	7 24	4 36	sets
13	7 24	4 36	5 2
14	7 24	4 36	6 13
15	7 25	4 35	7 15
16	7 25	4 35	8 16
17	7 25	4 35	9 17
18	7 25	4 35	10 16
19	7 25	4 35	11 15
20	7 25	4 35	morn.
21	7 26	4 34	12 14
22	7 25	4 35	1 16
23	7 25	4 35	2 18
24	7 25	4 35	3 25
25	7 25	4 35	4 33
26	7 25	4 35	5 41
27	7 25	4 35	6 46
28	7 25	4 35	rises
29	7 25	4 35	6 35
30	7 24	4 36	7 51
31	7 24	4 36	8 7

fect time to the sound of a drum. They all manifest the greatest affection for us, and have invited us to smoke the calumet with them. I showed our chapel to the chiefs, who appeared to feel an interest in the explanation I gave them of the cross, and the images of the passion of our Lord. They earnestly begged me to visit them for the purpose of baptizing their children, and made me a present of a castor's skin to serve as a tobacco bag. I gave them in return some beads for their children, and a handsome brass cross for each of themselves; they received it with gratitude, and kissing it respectfully put it around their neck. This tribe is only a hundred miles from Council-Bluffs."

"According to a recent arrangement of the government, the new Indian territory will have for boundary the Red River to the South, the State of Arkansas, that of the Missouri and the river of the same name, to the East. This territory now contains the following nations: Punchas, Dourvas, Ottoes, Kanzas, Osages, Kickapous, Pottowatomies, Delawares, Shawanons, Weas, Piankashaws, Peorias, Kaskaskias, Ottawas, Senecos, Saucs, Quapaws, Creeks, Cherokees, and the Choctaws. They amount to about a hundred thousand, the sad remnants of nations formerly powerful. When the new world was first visited by Europeans, the islands and coasts were extremely populous; but many tribes that were then flourishing have disappeared from the face of the earth: many of their names are now not even known. In proportion as the white men extended their dominion in the East, the savages retired to the west, leaving after them sad monuments of their misfortunes and decay. To day a hundred thousand of them are driven towards the vast and uninhabited prairie; the chase can no longer suffice for their subsistence, and they are not accustomed to manual labor; serious apprehensions must then be entertained as to their fate. Ah! if our number were more considerable and our resources greater, now is perhaps the moment to effect permanent good amongst them, and prevent their total extinction. There are besides many other nations on this side of the rocky mountains, and beyond them, to

the number of many hundred thousand; many of those tribes have invited us to settle amongst them. I should say that almost all the nations of North America manifest a decided predilection for Catholic missionaries, notwithstanding the millions of dollars which the Protestant societies expend for those poor people: for, in reality, all this money only goes to enrich the missionaries with their wives and children, who always accompany them. In the meantime they seize upon the opportunity that is offered of fixing themselves amongst the savages, and wherever they are found it is difficult to establish a Catholic mission."

"Bears are often met with in our neighbourhood, but unless attacked first they rarely turn upon any one. The wolves come often to our very doors, and lately took away all our poultry; they are of two kinds, the wolves of the prairie, which are small and timid, and the black wolves of the mountain, which are large and dangerous. We are, therefore, obliged to be on our guard against those bad neighbours, and never to go out without being provided with a large knife or a sword-cane. There are also found here serpents of different kinds, and mice in such quantities as to eat up the little fruit we have. Insects, but especially butterflies, are in great numbers and variety: there is one which is of every color and of an enormous size, being at least eight inches long. We have also myriads of mosquitos that allow us no rest, night or day."

"I should like to give you some idea of the architecture of an Indian village: it is as whimsical as their dance. Imagine then a large number of huts and tents, made of the bark of trees, buffalo skins, coarse canvass, mats, green sods of all sizes and forms, some supported on one pole, others on six, and all of the most sorry appearance; imagine them ornamented in every possible manner and in every possible design, scattered here and there in the greatest confusion, and you will have an Indian village."

"We have a nice little chapel twenty-four feet square, surmounted by a little steeple, and four small huts made of rough logs, the roofs of which protect us but badly against the rain and hail, and will be still less protection to us against the snow of winter."

BIOGRAPHICAL SKETCHES OF
FATHER ANDREW WHITE
AND HIS COMPANIONS,

THE FIRST MISSIONARIES OF MARYLAND;

With an historical account of the first ten years of that Mission.

BY BERNARD U. CAMPBELL, ESQ.

F. ANDREW WHITE was born in London, about the year 1579; he received his education at the English College at Douay, which had been founded in 1568, by the celebrated Dr. Allen, expressly for the purpose of educating priests for the English Mission. Of the early life of F. White we have no further particulars. He was ordained a secular priest* before 1607; for we find him applying for admission into the Society of Jesus on the 1st of February of that year. He was received into the novitiate of St. John's at Louvain, at that time under the charge of Rev. Thomas Talbot. F. White was then 28 years of age. Two years after, on the 2d of February, 1609, he made his simple vows there, as a member of the Society.

Having been sent as a missionary to England,† for a few years, he was indefatigable in converting Protestants, and confirming Catholics.‡ We do not know how long F. White was engaged in the arduous duties of that mission, which furnished such heroic examples of apostolic zeal, and gave so many martyrs to the faith. It is indeed difficult to trace many of the most distinguished English missionaries through their labors in those days of terror, when the inevitable consequence of detection was the penalty of death. They were obliged

* Dodd, vol. 3, p. 313, Brussels edition.

† "Historia Anglo Bavara, S. J.," and "Anni dierum memorabilium," in Patrignani's "Menology;" extracts from which works have been kindly furnished by Rev. F. Grivel S. J. now of Georgetown college.

‡ "If any English priest of the Church of Rome, born in the dominions of the crown of England, came to England from beyond the seas, or tarried in England three days, without conforming to the Church, he was guilty of high treason." Hist. account of the laws against R. Catholics of England. London, 1811.

to conceal themselves in caves, or in hiding places skilfully constructed, in the houses of Catholics, expressly for that purpose. When they went abroad it was under an assumed name, and in such variety of costume as was best suited to disguise their sacred character. Writing but few letters, and these so guarded as not to betray themselves, or endanger the bearer of them, we are indebted for what we know of the thrilling events of their lives, to the manuscripts left by such of the survivors as found refuge on the continent. The suppression of the Society of Jesuits, in 1773, while it dispersed throughout distant lands, those who might have enlightened the world by many an interesting history, and improved it by instructive memoirs, also threw into confusion the documents destined to furnish materials for future "*Lettres Edifiantes and Curieuses*," and biographical memoirs of the deepest interest.

It is probable that F. White's missionary labors in England were performed before the year 1619, as we find his "profession" in the Society, took place on the 15th of June, of that year.* After a few years spent in England, he was recalled to the continent, and sent to Spain, as a tutor to English students, who received, in a seminary of that country, an education which prepared them for the English Mission. St. Alban's Seminary at Valladolid, and St. Hermenegild at Seville, had been established; the former in 1589, and the latter in 1592, by the great exertions of that distinguished English Jesuit, F. Persons. "Possessed of transcendant talents, F. White was appointed to the office of Prefect of studies, and to the professorships of Scripture, Scholastic Theology and Hebrew." After his return from Spain, he taught divinity, first at Louvain, and then at Liege in Belgium, and acquitted himself so ably as to receive great applause for his talents. Desirous to obtain the crown of martyrdom, he solicited and obtained from his Superiors, permission to return to England.†

When Sir George Calvert, the first Lord Baltimore, obtained from King Charles I. the grant of Maryland, in June, 1632, he applied to the English provincial, F. Blount, and to the general of the Society of Jesus, for some English subjects, to attend the Catholic settlers, and to instruct and convert the Indians. The design was approved, and F. White was directed to prepare for that Mission. On the demise of Sir George, his son Cecilius, entered fully into the enlarged and liberal views of his pious father, and completed his preparations for the first voyage to Maryland. In November, 1633, the settlers sailed from England, and landed in Maryland in

* Collections towards illustrating the biography of the Scotch, English and Irish members S. J., by George Oliver, Exeter, 1838.

† Ibid.

March, 1634, on St. Clement's island in the Potomac; and here they celebrated mass, and took possession of the country.*

With F. White came F. John Altham, and perhaps other priests, and John Knowles and Thomas Gervase, temporal coadjutors.† The missionaries lost no time in entering upon their apostolical work. After invoking the divine blessing upon their labors, while F. White and the others remained with the ship off St. Clement's, F. Altham accompanied Governor Calvert in a pinnace in a voyage up the River Potomac, to visit the great chief or king of Piscataway; to whom, it was understood, the other tribes were subordinate. The Governor's party landed on the Virginia side of the river, at an Indian town called Potomac; being the spot designated in modern maps as *New Marlborough* or *Marlborough Point*. Here F. Altham explained to the Indians, through an interpreter, Henry Fleet, (an Englishman who was found upon the banks of the Potomac,) the doctrines of Christianity, and informed them of the pacific intentions of the Maryland colonists, and of their earnest desire to diffuse the light of the gospel in these regions. The chief expressed himself not only satisfied, but grateful at the arrival of the strangers. Crossing the Potomac, the Governor sailed up the river, about 25 miles, to Piscataway in Maryland. The Indians here, on beholding the pinnaces, prepared to give the strangers a hostile reception, but on learning their benevolent intentions, the chief boldly stepped on board the Governor's boat, and gave him permission to settle in any part of his dominions.‡

* See an article in the Catholic Almanac for 1840, entitled "Pilgrims of Maryland," to which the reader is referred for many incidents, properly belonging to this sketch. The materials for that article, as well as a great portion of this, were obtained from the late F. Wm. McSherry, provincial of the Society of Jesus, in Maryland, who transcribed from the archives of the Society at Rome, what he found there connected with the Mission of Maryland, and obligingly allowed the writer of these memoirs, to take a translation of them. During the last year, death has deprived the American Church of that most estimable gentleman and exemplary priest.

This appears to be the proper place to correct an error in the "Pilgrims," on the October page of the Almanac for last year; "having proceeded from St. Clement's about a league, &c." the distance mentioned should be *about nine leagues*, the word *novem*, was accidentally omitted by F. McSherry in transcribing. The place of the first landing, instead of being St. George's island, as conjectured in the "Pilgrims," was an island nearly opposite St. Clement's Branch, and next to Blackstone's island; it is scarcely visible now, except at low tide. These two islands and perhaps some others, which by the abrasion of the water have now disappeared, were formerly called the Heron islands. The tradition of the country confirms this statement.

† Oliver, p. 88, 113. The name of F. Altham, was incorrectly printed Hatham in the "Pilgrims."

‡ Oldmixon's Brit. Emp. in America. "It did not seem safe for the

The eloquent McMahon, in his valuable history, after detailing the incidents connected with the taking possession of their new city, and the kindness with which the colonists were welcomed by the natives, says: "to the feeble emigrants it was an occasion for joy more rational and profound. Preferring all privations to the privation of the liberty of conscience, they had forsaken the endearments of their native land, to cast themselves in reliance on divine protection, upon all the perils of an unknown country, inhabited by a savage people. But the God whom they trusted was with them, and he in whose hands are all hearts, seemed to have moulded the savage nature into kindness and courtesy for their coming. Where shall we find in the history of any people, an occasion more worthy of commemoration, than that of the landing of the Colony of Maryland? It is identified with the origin of a free and happy state. It exhibits to us the foundations of our government, laid broad and deep in the principles of civil and religious liberty. It points us with pride to the *founders* of this state, as men, who, for the secure enjoyment of their liberties, exchanged the pleasures of affluence, the society of friends, and all the endearments of civilized life for the privations and dangers of the wilderness. In an age, when perfidy and barbarity but too often marked the advances of civilization upon the savage, it exhibits them to us, displaying in their intercourse with the natives, all the kindness of human nature, and the charities of their religion. Whilst we would avoid all invidious contrasts, and forget the stern spirit of the Puritan, which so frequently mistook religious intolerance for holy zeal; we can turn with exultation to the *Pilgrims of Maryland*, as the founders of religious liberty in the new world. They erected the first altar to it on this continent, and the fires first kindled on it, ascended to heaven amid the blessings of the savage."*

When Father White arrived in Maryland, he was about 55 years of age. His first care was to organize the little congregation at St. Mary's. An Indian hut that had belonged to one

English to plant the first settlement so high up the river. Calvert descended the stream, examining in his barge, the creeks and entrances nearer the Chesapeake, and entered the river now called St. Mary's, to which he gave the name of St. George's, about two leagues from its junction with the Potomac, having purchased the right to the soil from the natives together with their good will. The settlement was commenced by the Catholics on the 27th of March, and religious liberty obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's. Three days after the landing of Calvert, their ship, which was called the *Ark*, and their pinnace the *Dove*, anchored in the harbor." Bancroft's Hist. U. S. vol. I. 246, 247. Boston, 1839.

* McMahon, pp. 196 and 198.

of the chiefs, was allotted to Father White and his companions for their accommodation, "and this," says he, "may be considered *the first chapel* in Maryland." As this humble shelter must have been too small to admit the colonists, it is most probable divine worship was performed in the open air. How interesting must have been the spectacle presented on the first Sunday after the landing, when the venerable priest assisted by his fellow missionaries, celebrated the holy sacrifice of Mass, with all the pomp and splendor which the humble means of the colonists enabled them to impart to the august rite! Their Church was the great temple of nature; the beautiful river of St. Mary's spread her broad and mirror-like bosom at their feet; around them were the deep forests, which under the genial influence of spring, had now begun to form the leafy canopy that sheltered our infant church.

The settlers of Maryland are represented to have been persons of a superior class to most of the other colonists. They had endured in their native country, confiscation of property, civil degradation, and those refined cruelties which operating upon the ties of blood and the laws of nature, sought to destroy their religion by extinguishing the affections of the heart, and withholding the advantages of education.* At this period the noblest families in England, had been persecuted with a ferocity that is almost incredible. In their native land, the public performance of their religious exercises had long been proscribed under heavy penalties.† How must their hearts have swelled with gratitude to God, when in the soft shades of these primeval forests, they publicly united in the most sublime act of religious worship, the adorable sacrifice of the Mass, and looked forward to the enjoyment of peace and happiness to which they had long been strangers! How delightful must have been the feelings with which the good priest surveyed the little flock of his countrymen, surrounded by the wondering natives, whose gentle and friendly dispositions he has described with so much pleasure in his first letter!

F. White was impressed, from the beginning, with a conviction that the natives would readily embrace the Christian religion, as soon as they could be made to understand it. But the difficulty of acquiring the Indian languages was so great, that the missionaries were for a long time obliged to use in-

* "Papists were totally disabled from giving their children any education in their own religion: if they educated them at home, they were liable to forfeit £10 a month; if they sent their children abroad to a Catholic school, they were liable to forfeit £100; and the children were disabled from inheriting, purchasing or enjoying any lands, profits, goods, debts, duties, legacies or sums of money." Hist. acct. of the laws against Roman Catholics of England, p. 4 and 5.

† Saying mass was punishable by a forfeiture of 200 marks; hearing it by a forfeiture of 100.—Hist. acct. of laws, &c.

interpreters from Virginia; a means difficult of attainment, and not always to be depended on. It is a fact somewhat remarkable, that the language or idioms of the different tribes varied so much, that those of one tribe did not understand the language of a neighboring one.*

In the absence of precise information, we may suppose that the labors of the missionaries were confined to St. Mary's, for some months after the landing. Bozman says: "during the remainder of the year, 1634, while the English and Indians lived together in St. Mary's, according to their stipulation, the utmost harmony appears to have prevailed among them. The natives went every day to hunt with the 'new comers,' they also supplied them with fish in plenty. As a certain mark of the entire confidence which these unsuspecting people placed in the colonists, their women and children became, in some measure, domesticated in the English families."†

But the ardent zeal of the missionaries longed for a more extensive field of operations. In their letter addressed to the general of the Society of Jesus, at Rome, in the year 1635, they write: "But little can be said of this mission, which has been lately commenced. On account of the numerous difficulties we have had to contend with, the fruits, as yet, have been scarcely appreciable, especially among the savages, with whose language we are slowly becoming acquainted. We are three priests and two coadjutors, who joyfully sustain our present labors in the hopes of future success."‡ These priests were F. White, F. Altham and perhaps F. Fisher.

In the early part of the year 1635, the colony was disturbed by the malicious proceedings of Capt. Claiborne, a man of note in Virginia, who had made some trading establishments on Kent Island, before the grant of Maryland was made to Lord Baltimore, and claimed the right to that island, independent of the Lord proprietary's authority. He succeeded in disturbing the friendly relations between the Christians and the natives, and "most unjustly and falsely endeavored to create a belief among the Indians, that the Maryland colonists were Spaniards, and enemies of the English in Virginia; probably alleging in proof thereof the similitude of their religious ceremonies. He resorted to open military force, in opposition to Lord Baltimore's government."§ In this situation of constant danger from the savages, and actual warfare from their own countrymen, it could not be expected that the colonists had as yet in *a little more than a year* from their first landing, extended their settlements beyond their small town at St. Mary's."

* Capt. John Smith.

† Bozman's Maryland, vol. 2, p. 31, &c.

‡ F. McSherry's extracts.

§ Bozman, vol. 2, p. 32, 34, &c.

Father White appears to have turned his attention to the conversion of the Patuxents. The king of this tribe had great authority and influence over the neighbouring tribes; he had shown a friendly feeling to our colonists from the period of their landing, and had bestowed upon the missionaries a tract of land bordering upon the river Patuxent, which they afterwards relinquished to the lord proprietary. On the banks of the Patuxent dwelt the three powerful tribes of Acquintunachsuah, Patuxent, and Mattapanient. These tribes "dwelt together more than any other tribes" whom Captain Smith saw in his voyage up the Chesapeake, and are described as more civilized and hospitable than any others.* The king, whose name was Mackaquomen, appeared to be well disposed to the Christian religion, and F. White resided with him some time, employing himself in the instruction of the natives, six of whom joined the Church. The good father was full of hope that so favorable a commencement would be blessed with success. But the chief, though he had declared his intention to embrace Christianity, was dilatory in the execution of his purpose; he then became indifferent, and finally, in an abrupt manner, openly abandoned his resolution. About this period the deportment and conduct of Mackaquomen became so changed towards the English as to convince them that feelings of hostility to the whole colony had taken possession of the king. Governor Calvert having discovered this change, became apprehensive for the safety of F. White—to secure which, as well as to put it out of the power of the savages to make use of the good priest as a hostage, should open hostilities ensue, the governor prudently determined to recall F. White to St. Mary's town. The missionary therefore withdrew, though with reluctance, from the Patuxent.

During the year 1638, all the missionaries of Maryland were required by the governor to remain at St. Mary's. This was partly owing to some hostile demonstrations of the Indians; and partly on account of the prevalence of a very fatal disease.† It was believed that the savages had entered into a general compact against the settlers, one of whom had been murdered by the Indians, while engaged in trading with them. All of the missionaries were attacked with the prevailing disease, of which one of the priests died, and a very useful lay brother who had discharged the duties of procurator. While in St. Mary's, the missionaries employed themselves very sedulously in their spiritual duties among the colonists. Many Protestants were converted, and among them nearly all who arrived from England in the year 1638; and four

* Smith's Virginia.

† F. McSherry's extracts.

servants purchased from Virginia. The religious exercises were well attended, and the sacraments diligently frequented. The annual letter of this year, after enumerating many particular instances, states:—"We have by our spiritual exercises formed many of the principal men to the practice of piety, from which they have received the most signal benefits. The sick and dying, of which there have been many this year, and in dwellings widely distant, received every assistance, so that not one died without the benefit of the sacraments."*

The misunderstanding between the English settlers and the Patuxent Indians, was not of long duration. A proclamation was issued by the governor, dated January 24th, 1639, declaring "that we are in peace and amity with the Patuxent Indians, our neighbours, and have taken them into our protection," &c.† We find father Brock residing among them in 1639, on the land that had been given to the missionaries by Mackaquomen. It was called the manor of Mattapany, and was "situated on the south side of the Patuxent river, about two miles above its mouth."‡ At a later date a fort was erected there, as well as a stately mansion, which was a favourite residence of the proprietary.§ The foundation walls of the house can still be distinctly traced, and the bricks of which it was built, are scattered over the fields of what is now called *Mattapany Sewell*.

"Father Brock was the superior of the Maryland mission in 1639, and at Mattapany was the store house of the mission, whence all the victualling supplies were procured." There resided with him at this place a coadjutor or lay-brother. In the "Collections," a work before referred to, is the following brief notice of this missionary. "JOHN BROCK, (*verè Morgan*,) a kinsman of F. *Thomas Fitzherbert*, in the infancy of the Maryland mission, devoted his energies to the apostolic work of instructing the poor natives. This good father in an original letter now before us, dated 3d of May, 1641, thus expresses himself: 'I would rather, labouring in the conversion of these Indians, expire on the bare ground, deprived of all human succor, and perishing with hunger, than once think of abandoning this holy work of God from the fear of want.' Within five weeks after this magnanimous sentence, on the 5th June, 1641, he sank under the accumulation of fatigues and privations, and passed to immortality."

Although the lapse of time has swept away all vestiges of the fort, which was garrisoned as late as 1689, and all but the

* F. McSherry's extracts. † Bozman, vol. 2, p. 165.

‡ McMahon, p. 237. § Oldmixon and McMahon.

traces of the stately mansion of Lord Baltimore, the neat modern church of St. Nicholas, exists as a monument to mark the scene of the early labours of the apostles of Maryland. This venerable country church is distant about one mile from the Patuxent river, and about fourteen miles from St. Mary's river. It is secluded in a grove of forest trees, of most venerable appearance, which impart an air of stillness and repose to the scene well calculated to inspire devotion. It is a spot in which to whisper with the poet:

"Be ye hushed every toil and each turbulent motion,
That encircles the heart in life's treacherous snares;
And the hour that invites to the calm of devotion,
Undisturbed by regret, unincumbered with cares."

The annual letter to the superior of the society in Europe, in 1639, says: "Four priests, and one coadjutor, are employed on this mission. Settled in places widely distant, they thus hope to acquire a knowledge of each neighbouring idiom, and consequently to spread more widely the holy truths of the gospel." In this year we find F. John Gravener residing on the isle of Kent.* This island is in the Chesapeake bay; and though now only valuable as an agricultural district, it was regarded as a place of great importance for commerce with the Indians, and at that early period was second only to St. Mary's, in the estimation of the colonists. In his petition to King Charles I. in 1637-8, Claiborne stated that by means of his settlement on this island, and Palmer's island at the mouth of the Susquehanna, he "was in great hopes to draw thither the trade in beavers and furs, which the French then wholly enjoyed in the grand lake of Canada."† The desperate efforts made by this extraordinary man, to retain possession of Kent island show the high value set upon it. Its advantages for traffic with the Indians made it also a most eligible position for a missionary, whose aim was to acquire such knowledge of the Indian character and idioms, as would best qualify him for teaching them the truths of the Christian religion. Kent island which is about twenty miles long, and ten or twelve broad, is the largest island upon the bosom of the noble Chesapeake. It is near the mouth of Chester and St. Michael's rivers, on the Eastern Shore, and opposite to the mouths of West, South, Severn and Magothy rivers, on the Western Shore. Lying directly in the way of all voyagers from the Susquehanna, and all the rivers that empty into the upper part of the bay, it was the most convenient stopping place for the various tribes, whose villages were situated on

* It is conjectured that this is the same priest who is elsewhere called F. John Altham.

† Bozman, vol. 2, p. 70.

the banks of these rivers. It had also been an established mart from the year 1631, three years before the arrival of the Maryland pilgrims. Having been "reduced to obedience" by a military force, commanded by governor Calvert, in 1637-8, it was placed under the government of an officer called the commander of the isle of Kent, and in 1638 had a white population of about 120, who sent two delegates to the assembly at St. Mary's.* Besides the advantage of conferring with the natives who resorted thither, F. Gravener could readily make excursions to the villages of numerous tribes of Indians. It appears, however, that the good priest did not long survive the labours and hardships of his mission. We shall find him the following year assisting F. White in an interesting ceremony on the Potomac, where he contracted a severe disease which deprived him of the use of his limbs, from which he recovered, but died from the effects of an imposthume a few months after. The following brief notice of him appears in the *Collections*. "John Gravener, one of the earliest missionaries in Maryland; when the noon of his life had scarcely begun to decline, God saw fit to call him to his recompense and repose, on the 5th November, 1640."

While the other missionaries were actively engaged at a distance from the capital of the province, that interesting spot was under the spiritual care of F. Philip Fisher, who arrived in Maryland probably a year or two after F. White. He was born in 1595, became a member of the Society of Jesus about 1617, and was enrolled among the professed Fathers on 26th October, 1630.† Father Fisher was eminently successful in his labours among the settlers. On Sundays the catechism was explained; on other solemn festivals, discourses were delivered; Protestants as well as Catholics attended the public exercises of religion, and several persons were converted to the Catholic faith.‡ The town of St. Mary's, at this time, contained fifty or sixty houses; while along the banks of the Potomac, St. Mary's and St. George's rivers, were many extensive farms, within a few miles' distance of the town.§

* Bozman, vol. 2, p. 190. † Oliver, p. 70. ‡ F. McSherry's extracts.

§ The only remains of the ancient city, or town of St. Mary's are some fragments of the bricks that lie strewn over the ploughed fields. A Protestant church stands on the supposed site of the ancient state house, and a brick vault encloses the remains of some family of consequence; but tradition has not preserved their name. A mile or two nearer the mouth of the St. Mary's river, the Jesuits have a farm and house called St. Inigoes, near the site of the first fort. But the water has so gained upon the point which the fort formerly occupied, as to efface all marks of it. A few years ago, at a very low tide, the cannon which had surmounted its walls were recovered, and some of them are now to be seen near a neat Catholic church of modern date, where the

In the year 1639, the missionaries were cheered with the hope of spreading the gospel extensively among the natives. One of them writing to Rome, says: "The happy disposition of the natives when strengthened by divine grace, gives hopes of a most successful harvest, and supports and animates us in the determination of continuing our labours in this vineyard."* F. White, whose ardent zeal prompted him to greater labours for the conversion of souls, determined to visit the Piscataway Indians, whose capital called Kittamaquundi, was about eighty miles higher up the Potomac than St. Mary's, and probably at or near the present village of Piscataway, about fifteen miles south of the city of Washington. Chilomacan was the name of the king of the Piscataways; he was a chief of great power, and his dominions extending over one hundred and thirty miles, were far more extensive than those of any of the chiefs in his vicinity; several of whom acknowledged him as their superior. Father White arrived at Kittamaquundi in June, 1639. He was welcomed with the greatest cordiality by the king, who insisted upon the Father's sharing the hospitality of his own abode. The queen also vied with her husband in kindness to the good priest. She baked his bread, and prepared his food with her own hands. A short time after the arrival of F. White, the king was brought to the point of death by a dangerous disease. Forty Indian doctors and conjurors had tried all their remedies, but without effect. At the request of F. White, the suffering chief gladly permitted him to administer a powder, whose medical virtues were well known to the clergyman. He invoked the divine blessing upon his prescription, and gave it to the king. On the next day F. White ordered a boy he had brought with him to bleed the patient. The king began to convalesce immediately, and in a short time was perfectly well. On the restoration of his health, Chilomacan resolved to embrace Christianity, and solicited instruction also for his wife and children. F. White devoted himself sedulously to their instruction, and they applied themselves with avidity to the acquisition of the Christian doctrine. By the light of divine grace, they readily saw and acknowledged the errors of their past life. The chief exchanged the skins with which he was scantily clothed, for a more modest dress similar to that of the Europeans; and gave considerable attention to the study of the English language. He also lived, henceforward, with but one wife, "in order," as he said, "that he might pay more

Jesuits offer the holy sacrifice as in by-gone days; and the other cannons three or four in number, are in the inner yard of St. Inigoes house.

* F. McSherry's extracts.

attention to the service of God." He abstained from meat on days when its use was forbidden by the Church, and considered those very bad Christians who did otherwise. He took great pleasure in spiritual conversation, and appeared to regard earthly riches as nothing in comparison with those of heaven. Once when the governor explained to him the advantages the Indians might derive from intercourse with the English, by a mutual exchange of commodities, Chilomacan replied, "that he considered that but slight gain, in comparison with the treasure received from the Fathers, in the knowledge of the true God; which knowledge," said he, "is, and ever shall be the chief object of my wishes." At a general meeting of his tribe, in presence of several chiefs, and of F. White, and other Englishmen, he publicly avowed his own, and his wife's and children's intention to abjure their superstition, and pay homage to Christ. He declared that there was no true God but that of the Christians; nor was there any other name by which the immortal soul could be saved; that the herbs and stones to which, in their blindness, they had offered divine honour, were things of a very inferior nature, created by the omnipotent God for the use of man. Having said this, and trodden under foot a stone which chanced to be near him, he threw it from him with contempt. The murmurs of approbation from the tribe, sufficiently expressed their concurrence in the sentiments of their chief. "Our great hope is," continues the narrator, "that having cleansed the royal family in the waters of baptism, the conversion of the whole nation will soon follow. In the meantime we congratulate ourselves upon the goodness of God, in bringing about so happy a commencement; and feel bountifully repaid for our labour, seeing that they have renounced idolatry so completely, as to show the utmost contempt for those idols which they formerly worshipped as Gods."*

Chilomacan made a visit to St. Mary's in company with F. White, where other circumstances occurred to show his zeal for the Christian faith, and the excellence of his dispositions. An Indian who had killed an Englishman, was convicted and condemned to death. The missionaries exhorted the poor convict to repentance, and used their best efforts to explain to him the doctrines of Christianity, and to prepare him for death. The Indian was not unwilling, but found it difficult on account of their imperfect knowledge of his language to comprehend fully their instructions. Chilomacan, on perceiving their deficiency in language, volunteered his assistance to complete the good work. Besides explaining to the poor Indian the sentiments he had received

* F. McSherry's extracts.

from F. White, he added such appropriate and efficacious admonitions as excited the admiration of all who heard him, and he finally succeeded in convincing the Indian of the truths of Christianity, and drawing him to the Catholic Church. When sufficiently instructed, the convict received the sacrament of baptism, and prepared himself for death, in the manner prescribed for him. He was so fully impressed with the truths of religion, and the goodness of God, as to seem anxious to give up his life in conformity to the laws, in the hope of seeing God. He went to the gallows with a smiling countenance, frequently making the sign of the cross, and often repeated that his words and actions were not feigned, but proceeded from the utmost sincerity of heart and seriousness of intention. When under the fatal tree, he enquired with a smile whether there was any thing more for him to attend to, in his last moments. On being told to call upon the holy names of Jesus and Mary for protection and assistance, he did so, with great fervour, and breathed his last in pious aspirations. The corpse was interred in the Christian cemetery, with solemn funeral ceremonies, to let the savages understand that Christians, while they execrated the crime and punished the criminal in this world, earnestly desired the salvation of his immortal soul, and trusted in the God of mercy for forgiveness, through sincere repentance. This example of Christian charity made a deep and favorable impression upon the Indians, by its striking contrast with their own ferocious customs. Chilomacan was more moved at the melancholy scene than any one present, and earnestly solicited baptism without delay. Upon consideration, however, it was thought advisable to defer his baptism for a short time, that the interesting ceremony might be performed in the presence of his tribe, with a degree of solemnity becoming his rank, and when his wife and children might also participate in his happiness.

After spending some time at St. Mary's, by the earnest solicitations of the Catholics, and much delighted with their hospitality and kindness, Chilomacan returned with F. White to Piscataway, and immediately on his arrival ordered a temple to be erected for the approaching ceremony. The 5th of July, 1640, which was the day fixed on, found F. White and F. Altham, the governor's secretary, and many others of the respectable people of St. Mary's assembled at Piscataway. The history of the transactions of this memorable day, are recorded by Father Brock, in a letter written about a month before his death, to the superior in Europe. The following is an extract from this precious letter, which is dated May 3d, 1641. "Since my last letter written in the course of the preceding year, it has pleased the Divine Goodness to open

the way to the conversion of many, I trust thousands of souls, by calling to the orthodox faith the emperor, or great king of Piscataway, for he has many kings subject to his power. He was baptized on the 5th July, 1640. His former name Chilomacan was changed into Charles on the occasion; and his queen was baptized at the same time by the name of Mary, with an infant at the breast, who was christened Ann. The king's principal counsellor Mosorcoques, was baptized at the same time, by the name of John, and his infant son was christened Robert. The ceremonies were performed in the presence of the governor's secretary, and of F. Altham, and of many others of the English colony, by father Andrew White, at Piscataway, in a chapel made in the Indian fashion of the bark of trees, and erected expressly for the occasion. Very many would have followed the emperor's example and been admitted to the sacred font, if FF. White and Altham had not been attacked by sudden illness, and necessitated for the recovery of their health, to leave the country for St. Mary's town in the English colony. There father Altham departed this life on the 5th of November. His companion, by frequent relapses, was prevented from resuming his missionary labours; but finding himself somewhat convalescent, he returned with me, last February, to cultivate the vineyard. Soon after his arrival in the country, he suffered another relapse, and has not yet recovered his strength. Considering his age and infirmities, I fear he must soon sink under his accumulated labours. He has engaged the affections of the natives, and possesses a superior knowledge of their language. Several are now instructed to receive baptism, and many of the better sort shew themselves well-disposed towards the Christian faith. A few months ago the king of Piscataway sent his daughter, the heiress of his dominions, to St. Mary's town, to be educated amongst the English, and prepared for baptism."*

The ceremony of the baptism was performed with all the magnificence which the means of the colonists enabled them to impart to it, after which the king and queen were united by the Christian rite of marriage; this being done, a large cross which had been previously provided, was carried in procession. The governor's secretary assisted in carrying it, and the two priests led the procession, chanting the Litany of the blessed Virgin Mary; and the cross was set up in the place prepared for it.†

* Catholic Spectator, vol. 1, p. 381. London, 1824.

† By the letter of F. Brock, published above, it will be seen that F. White was assisted in the religious exercises by Father Altham. But in the extracts made by F. Mc Sherry in Rome, from which a great portion of this sketch has been taken, F. Gravener is described as the companion

We have seen above that F. White, on the restoration of his health, returned to Piscataway in company with F. Brock. The missionaries arrived here on the 5th of February, 1641. The good natives greeted their venerated pastor and his companion with the warmest welcome, and most joyful congratulations. They appeared most happily disposed in favor of the Christian religion. Mosorcoques, the chief who had been baptized with the king, was extremely anxious that his family should be partakers of the grace of God with himself, and desired that his wife and sons should be baptized.

In a short time after F. White's arrival, the good king Chilomacan, (now Charles,) paid the debt of nature. We have no particulars of his death, further than the declaration of F. Brock, that "he died most piously;" "God, we trust," continues this father, "will raise up other seed in his place, by means of the neighbouring king Anacoston, who has invited me to see him, and is determined to be a Christian."*

The letters of the missionaries at this period breathe an ardent desire of spreading the light of the gospel among the various tribes of natives by which they were surrounded; and lament their inability from the smallness of their number, to profit by the readiness of the Indians to receive instruction. "But," says one of them, "we cannot desert our little flock so soon, even to extend our labour to others. Let not those who may be sent to our assistance fear that they shall want, for he who clothes the lily of the valley, and feeds the birds of the air, will not permit those who are engaged in extending his

or assistant of F. White in the baptism of the king. It does not appear by either of these authorities that there was more than one priest with F. White. It is probable, therefore, that one individual was known by these two names; one being adopted, perhaps, for the purpose of concealment, to escape the penalties of the laws against Catholics and Jesuits in England.

What strengthens the belief in the identity of F. Gravener and F. Altham, is the mention of the death of the former in F. McSherry's extracts, as occurring on the 5th of November, 1640;—the very day assigned in the above letter of F. Brock, as that of F. Altham's decease.

In the letter of 1639, in F. McSherry's extracts, it is stated, "Four priests, and but one coadjutor are employed in this mission"—their names are, FF. Brock, Fisher, White, and *John Gravener*. Where was *F. Altham*? It has been seen that he was with the pilgrims on their arrival in 1633-4, and it appears by F. Brock's letter, that he did not die until November, 1640,—and that he died in Maryland. The brief notices in Oliver's "Collections towards illustrating the biography of the Scotch, English and Irish members, S. J." under these two names contain nothing inconsistent with the opinion now advanced, namely that there was but one priest who went by the two names of John Gravener, and John Altham. It is probable that the real name was Altham, for in the entries in the Land Office at Annapolis, is the following: "Entered by Mr. Copley, brought into the province in the year 1633, Mr. Andrew White, Mr. John Altham, &c."—Kilty's Landholder's Assistant, p. 68.

* Catholic Spectator, vol. 1, p. 382.

heavenly kingdom, to want the necessaries of life." F. White appears to have remained among the Piscataway Indians until 1642, occasionally visiting St. Mary's. On his return from one of these visits, he was much annoyed by "a harsh New England sea captain of the sect of Puritans," whom he had employed to transport him and his necessary supplies from St. Mary's to Piscataway. The good father apprehended that he would be thrown into the sea, or carried, with all his baggage and stores, a captive to New England. But commending himself to the protection of heaven, he at length arrived opposite the town of Potomac, in Virginia. The weather was intensely cold, and the river becoming frozen over, the vessel remained at a distance from the land seventeen days. F. White reached the town by travelling over the ice on foot. At the breaking up of the ice, the vessel sank, but most of the goods were saved. F. White was detained here nine weeks longer until another vessel could be procured from St. Mary's. This time was not lost by the indefatigable apostle, whose "food was to do the will of him who had sent him." He applied himself to the instruction of the natives, and had the satisfaction to baptize the chief, and principal inhabitants of the town of Potomac. He also converted and baptized another chief, with many of his tribe; a third with his wife, son, and one of his people; and a fourth chief with a companion of high rank, by which means his tribe were prepared to embrace the faith as soon as missionaries could find time to instruct them in the catechism.

Soon after the interesting events above described, the young queen, as she was called, of Piscataway, was baptized in St. Mary's, whither she had been sent for her education by her father, the late Chilomacan. She had now made considerable progress in the study of the English language.

F. Fisher, superior of the mission after the death of F. Brock, which took place on 5th of June 1641, continued to reside principally at St. Mary's town; that he might have charge of the English, a great many of whom inhabited there, and of those Indians who resided in the vicinity of the capital, and others who resorted thither from other places.

We find F. Roger Rigby in 1642 residing at Patuxent. This priest probably arrived in Maryland in the latter part of the year 1641. Of the temporal coadjutors, John Knowles had died on 24th September, 1637, of the yellow fever, and Thomas Gervase is stated to have died on the same day.*

* Oliver.

The date of his death is probably erroneous; although not mentioned by name, it is most likely he was the temporal coadjutor who resided at Mattapany with F. Brock in 1639, and who was still in Maryland in 1640.

In the year 1642 the number of missionaries was reduced to three, viz: Fathers White, Fisher and Rigby. This last named Father was confined by severe indisposition to his bed, for three months. He is said to have established his residence at a place called Patuxent, that he might more readily learn the Indian language, instruct and confirm some converts more fully in the faith, and spread the gospel more widely along the banks of that important river. The fruits of his labours here are represented to have been very great. He was so successful in the study of the Indian language, as to be able very soon, with the aid of an interpreter, to compose a small catechism, and in 1642 was in hopes of being able shortly to preach to the natives in their own language. This father was born in Lancashire in 1608; he entered the society of Jesus about the year 1629, being twenty-one years of age. He was sent to the Maryland mission very soon after his promotion to the priesthood; and died in Virginia in 1646.*

In the year 1641, the Indians in different parts of the province seemed disposed to be troublesome. The Susquehannah tribe which appears to have been the most warlike of the Maryland Indians, and to have been regarded as enemies by most, if not all, of those who inhabited the banks of the Potomac, extended their depredations to the vicinity of Piscataway. "It would appear from circumstances," says Bozman, "that this warfare with this bold and warlike tribe was brought on our colonists by their endeavors to stay the incursions of the Susquehannas against the peaceable and friendly tribes of Piscataway and Patuxent.† The Wicomeses and Nanticoke Indians were also enemies of the province in 1642.‡ The Susquehannahs had never manifested any friendship for the missionaries, but had shown on the contrary a determined hostility to the Christians. They made an inroad into one of the settlements, murdered the men whom they found there, and carried off a large amount of property.

F. White's residence at Piscataway was no longer a safe one, and was daily becoming more dangerous. The internal dissensions among the English, which will be noticed hereafter, prevented the adoption of such vigorous measures as were necessary to awe the savages and protect the settlers. At this period the religious instructions at Patuxent had resulted in the conversion of the young queen of that town, and of her mother, both of whom were baptized; whilst almost at the same time the inhabitants of Potopaco, with few exceptions, were added to the Church, as was also their young queen and the widow and two children of the late chief who had died

* Oliver, p. 165.

† Bozman, vol. 2, p. 160.

‡ Ibid p. 232.

the year before. The number of converts was about one hundred and thirty.* Potopaco, surrounded as it was by various tribes of Indians, who occupied the extensive territory bounded by the Potomac and Patuxent rivers, a region whose fertility of soil, as well as abundance of game, strongly attached the natives to it, was selected by the missionaries as a post well adapted for occasional excursions to the neighbouring tribes; to which, instead of permanent residences among them, it now became necessary, both from the threatening movements of the Indians, as well as their own reduced number, to confine themselves. During the year 1642, many excursions were made up the river Patuxent. The following extracts from a letter of one of these apostolical men, written in this year, and now preserved in Rome, acquaint us with their mode of proceeding.

“We sail in an open boat, the Father, an interpreter, and servant. In a calm or adverse wind, two row and the third steers the boat. We carry a basket of bread, cheese, butter, dried roasting ears of corn, beans and some meal, and a chest containing the sacerdotal vestments, the slab or altar for mass, the wine used in the holy sacrifice, and blessed baptismal water. In another chest we carry knives, hoes, little bells, fishing hooks, needles, thread, and other trifles for presents to the Indians. We take two mats, a small one to shelter us from the sun, and a larger one to protect us from the rain. The servant carries implements for hunting and cooking utensils. We endeavor to reach some Indian village or English plantation at night-fall: if we do not succeed, then the Father secures our boat to the bank, collects wood and makes a fire, while the other two go out to hunt; and after cooking our game we take some refreshment, and then lie down to sleep round the fire. When threatened with rain, we erect a tent, covering it with our large mat. Thanks be to God, we enjoy our scanty fare and hard bed as much as if we were accommodated with the luxuries of Europe: while the consolation we find in the promises of God to those who labor faithfully in his service, and the watchful care he seems to have of us, gives us strength to bear up against difficulties, so much so, that it is surprising that we are able to accomplish what we do.”

After some disturbances caused by Indian aggressions, but marked by no decisive events, peace was re-established on the usual terms of submission and promises of friendship, and rendered durable by the prudent legislation of the

* The town which the Indians called *Potopaco*, now bears the English name of *Port Tobacco*. It is situated on an inlet of the Potomac, called Port Tobacco creek.

Assembly, and the firm humanity of the government.* Hostilities, however, in this quarter had scarcely ceased, when religious dissensions began that led to the most painful consequences for our missionaries, and the Christianised Indians; and to the overthrow of that peaceful prosperity which had characterised the career of the colonists. Bancroft in his admirable history says, when writing of the year 1642:—"Maryland, at that day, was unsurpassed for happiness and liberty. Conscience was without restraint, a mild and liberal proprietary conceded every measure which the welfare of the colony required; domestic union, a happy concert between all the branches of government, an increasing emigration, a productive commerce, a fertile soil, which heaven had richly favored with rivers and deep bays, united to perfect the scene of colonial felicity and contentment. Ever intent on advancing the interests of his colony, Lord Baltimore invited the Puritans of Massachusetts to emigrate to Maryland, offering them lands, privileges, and "free liberty of religion."† Yet it was at this happy period that religious intolerance which had existed extensively in the other colonies, began to display its loathsome features in Maryland, in opposition to the Catholic founders of the State. Bozman says: "religious discord, that horrible hydra, with its hundred heads, seems to have now first reared its crest within the province."‡ Claiborne again availed himself of the opportunity for mischief. "The distractions of the times consequent upon the movements of the people against the crown in the mother country, provided him fit agents and associates; of these the most prominent was Richard Ingle, whose name has ever since been associated with that of Claiborne in giving a name to the rebellion which they excited."§ The destruction or loss of the records of the province, which was one of the results of this rebellion, has deprived us of the details of the public proceedings of that period. It is known, however, that Claiborne appeared as an adherent of the parliament in England, and as opposed to the royal authority.

The bitter persecutions against Catholics, which stain the page of English history during the preceding reigns, were so

* Bancroft, vol. 1. p. 253.

† History of the U. States, vol. 1, p. 252, 253.

A proof of the genuine spirit of liberality and charity that animated the colonists, is recorded by Bozman, in a sentence against Wm. Lewis, a Catholic, to pay a fine of five hundred pounds of tobacco, and to remain in the sheriff's custody until he found security for good behaviour in future. His crime was the having used "offensive speeches and unreasonable disputations in point of religion, contrary to a proclamation to prohibit all such disputes." The parties to whom he had used the offensive language were *Protestants* and *servants*, and the judges were Catholics. Bozman, vol. 2, p. 85.

‡ History of Md. vol. 2, p. 197.

§ McMahon, 201, 202.

much less violent under Charles 1st, as to occasion his reign to be designated "the period of mildness." This mildness, however, was only comparative. To the early part of the period between the accession of the monarch and the meeting of the long parliament, we must assign the mitigated execution of the laws against the Catholics.* It was frequently urged against the king by the parliament, that he did not enforce the laws against the Catholics. But as the quarrel between Charles and his parliament increased, punishment of the Catholics was frequently the concession which the king made to his enemies. His amiable disposition of gentleness and mercy, yielded to his culpable timidity.† And he who had the courage to lay his head upon the block, for royal prerogative, wanted the firmness or the magnanimity to protect his people in the sacred right of worshipping God, according to the dictates of their own consciences. "From the year 1628," says Dr. Challoner, "till 1641, I find no more *blood* shed for religious matters, though as to *other penalties* they were frequently inflicted upon priests and other Catholics: severe proclamations were issued against them; heavy fines laid upon them, and the prisons filled with them: insomuch that in one year alone, there were twenty six priests seized and committed to that one prison called the Clink; to speak nothing of those that were confined elsewhere."‡

* Hist. memoirs English, Irish and Scotch Catholics, by Chas. Butler, vol. 2, p. 390. London, 3d edition, 1822.

† Butler, vol. 2, 390.

‡ Mem. of Missionary priests, Philadelphia, 1840. Vol. 2, p. 84.

The number of recusant convicts in twenty-nine counties of England, from the first to the sixteenth year of the reign of his majesty, amounted to 11,970. Butler, vol. 2, p. 390.

In fact, the persecution of the Catholics was made a means of supplying the king with money, which his parliament refused to grant him in the ordinary mode. By the statutes, popish recusant convicts were punishable by a fine of £20, for every month they absented themselves from the Protestant church. They were disabled from holding offices or employments; from keeping arms in their houses; from maintaining actions, or suits at law, or in equity; from being executors or guardians, practising in the law or physic; were not permitted to travel five miles from home, unless by license, upon pain of forfeiting all their goods, and might not come to court under pain of £100. A married woman was liable to forfeit two-thirds of her dower or jointure: she could not be executrix to her husband, nor have any part of his goods; and during marriage she might be kept in prison, unless her husband redeemed her at the rate of £10 per month, or the third part of his lands. Hist. account of Laws, &c. pp. 6, 7.

Many wealthy Catholics compounded with the king for permission to remain unmolested, by paying large sums of money.

It would not be believed at the present day, if contemporary history and the statutes did not exist, that enlightened England could have stained her name by such barbarities as were practised against the Catholics. The temperate and accurate author of the Historical memoirs before referred to, says: "The sufferings of the Catholics, during this period, no tongue,

While such was the temper of the parliament in the parent country, we may readily suppose that the watchful and unscrupulous Claiborne, who found so fair an opportunity to gratify his revenge and cupidity at the same time, scattered dismay among the peaceful colonists,—when with an armed force raised in Virginia, and strengthened by adherents of himself and parliament, and by other disaffected persons in Maryland, he erected the standard of rebellion in this colony. The extracts from the archives of the society of Jesus at Rome, close with 1642, and are not again resumed until 1654. The only notice we find of these events, occurs at the close of the letter of the former date, in the following words:—“We have not wanted for opportunities of proving our patience with those from whom we should rather have experienced aid and protection. They have taken care to revive laws of old date, passed and unadvisedly preserved in England, and to apply them here.”

Anarchy and intestine war for about two years were the consequences of Claiborne's movements. He succeeded in expelling the Governor, Leonard Calvert, who was obliged to fly to Virginia for safety, early in the year 1645.* The government of the proprietary was not restored until August 1646.† Oliver, in his biographical notice of F. Philip Fisher, then superior of the mission, says: “As the parliamentary cause grew successful in England, persecutions increased against the Catholics of Maryland, and he was compelled to separate during three years from his flock.‡ A letter from F. Fisher to the general of the society, states that he returned to Maryland in February 1648, consequently his separation

it may be truly said, can adequately tell. By the ordinances of 1643, two-third parts of the real and personal estates of every papist were sequestered and ordered to be sold for the public use. A multitude of officers, under the name of pursuivants, were authorised, almost at their pleasure, to apprehend Catholics, or suspected Catholics. The pursuivants exceeded, on many occasions, their authority, but the Catholics had no redress.” Butler, vol. 2, p. 401.

Dr. Challoner says, in speaking of the latter part of the reign of Charles I. “Such was the iniquity of the times, and the importunity of the parliaments, ever complaining of the growth of popery, and urging the execution of the laws, that the prince gave way to all manner of severities against his Catholic subjects.” *Memoirs*, vol. 2, p. 71.

In the petition of Parliament, of June, 1642, presented to the king at York, as the foundation for a final end of all differences between them, the 6th article is, “that the laws in force against Jesuits, priests, and papish recusants, be strictly put in execution, without any toleration or dispensation to the contrary.” Butler, vol. 2, p. 399.

* Kilty's Land. Asst. p. 17, and McMahon, p. 202.

† The following passage from Burke's history of Virginia, vol. 2, p. 113, will show the religious bias of Claiborne. “The commissioners with Claiborne at their head, were engaged in the holy work of rooting out the abominations of popery and prelacy in Maryland.”

‡ Collections, p. 76.

must have taken place in 1645, which corresponds with the time at which the missionary labors of F. White in Maryland are stated to have terminated, and the period of governor Calvert's expulsion from that province. Of Father Rigby we only know that he died in Virginia in 1646.* It is probable he was obliged to fly with the other two missionaries.

In the brief biography of Father White in the "collections"† we find the following:—"After ten years of accumulated labors and services to the colony, F. White was seized by some of the English invaders from Virginia, the avowed enemies of civil and religious liberty, and carried off a prisoner to London." Dodd says: "He was disturbed in the exercise of his functions by certain Protestants in that plantation. He was sent over prisoner into England, together with *two other missionaries of the same order*, who endured many great hardships in London, during their confinement." We learn from F. Patrignani, in his Menology, that "he was imprisoned and put in irons, as a priest and a jesuit, and sent to England for trial."‡ The length of his confinement in England is not stated. Although extremely feeble he did not omit, even in prison, the austerities he had long practised. He fasted rigorously on bread and water twice a week. The keeper of the prison was much astonished at this, and said to him: "What! at your age, almost eighty, wasted by fatigue and hardships, you do not relax your fasting on bread and water! If you continue in that manner, you will not be strong enough to stand up under the gallows at Tyburn." "You must know," replied the holy man, "that my fasting gives me strength to bear all kinds of sufferings for the love of Jesus Christ."§ What a subject for reflection, and what a spectacle for admiration does this venerable man present! He who had devoted the best years of his life to the glorious work of the conversion of souls, who had carried the light of the gospel into a distant land, who had lived among savages that he might bring them to the knowledge and love of Jesus Christ, is sent home a prisoner, and doomed to chains and a dungeon in his native land! How truly could he have said with the great apostle of the gentiles:—"God hath set forth us apostles the last, as it were, men appointed unto death: because we are made a spectacle to the world, and to angels, and to men. Even unto this hour we both hunger and thirst, and are naked, and buffeted, and have no fixed abode. We are reviled, and we bless: we are persecuted, and we suffer it. We are made as the refuse of this world, the offscourings of all, even until now."|| At length he was sentenced to banishment, and

* Collections, p. 165.

† Page 204.

‡ See also Tanner, p. 803, and Southwell Bibliotheca, p. 60.

§ Oliver, p. 205.

|| 1 Cor. ch. iv.

went to the Continent of Europe, "earnestly requesting of his superiors that he might have the liberty once more to visit Maryland, but it could not be obtained."* Oliver says—"Thirsting for the salvation of his dear Marylanders, he sought every opportunity of returning to that mission, but every attempt proving ineffectual, he was content to devote his remaining energies to the advantage of his native country." After a few months he went back from Belgium to England. Though his physical powers were so decayed, and his body so emaciated, that his jailor regarded him as a man of four score, when his age was about sixty five years, he again entered upon missionary duties in England. By thus returning he incurred the guilt of high treason.† As his name and character were well known to the officers of government, it is probable he assumed another name the better to conceal himself; and hence the precise scene of his labors in England, as well as the particulars of them, are unknown to us. They were continued, however, for about ten years.‡ He observed in his old age, even to the last, the custom of fasting twice a week on bread and water. During the latter years he was so infirm and decrepid, that he could scarcely walk; and his friends for a long time expected his death every day. But it would seem from circumstances mentioned by Tanner, Nadasi, &c. that God had given him a foreknowledge of the day and hour of his death: for he often observed to his friends—"my time is not yet come—my time shall be on the feast of St. John the Evangelist." On that day, namely the 27th of December, in the year 1656, while engaged in prayer at an early hour of the morning, he seemed to hear a voice from heaven, saying: "this day thou shalt be with me;" and although his health was not worse then than it had been for some time before, he solicited and received the last sacraments, and at about sunset of the same day, which corresponds with the 6th of January, 1657, N. S., he breathed his last in the city of London, and from all accounts in the 78th year of his age.§ Dodd sums up the character of this venerable man, thus briefly: "he was endowed with all the qualifications of an apostolic missionary, humility, patience and zeal." "He was the author of a grammar, dictionary, and catechism, in the Indian language, an account of his voyage, and a history of Maryland."||

* Dodd. † Butler's hist. acct. of the laws against R. Catholics. The name of *Andrew White* is included in a list of 47 priests released from prison, and banished from England in 1606, by order of king James I. This list is in Challoner's Mem. of Miss. priests, vol. 2.

‡ Dodd.

§ Anni dierum memorabilium," &c. in Patrignani's Menology. See also Oliver.

|| Ibid. and Dodd.

The late Father McSherry saw the catechism in the archives of the

Dodd states that F. White was sent over prisoner to England with *two other missionaries*. The names of these missionaries are not mentioned. We have seen that FF. Philip Fisher, and Roger Rigby, were his only companions in the mission at the close of the year 1642.* Yet at the conclusion of the annual letter from which this statement is extracted, the arrival of *two priests* is mentioned, and further: "In conclusion I shall add that *two more*, to our great relief, have arrived from England, after a most unpleasant passage of fourteen weeks, which ordinarily occupies but six or eight. We hope from their fervor and good feelings with regard to each other, that their labors and success, under the favor of Providence, will be abundant. While we may say that all our success has resulted from our sole and total determination of unity of action."† The names of these priests are not mentioned: nor is it stated that they were members of the Society of Jesus. As there is nothing further in F. McSherry's extracts from the documents at Rome until 1654, and the writer of this article has not been able to obtain any information on the subject, he is unable to furnish any account of the proceedings of these four priests.‡

Jesuits at Rome. The voyage and history of Maryland are probably contained in the letter from which the "Pilgrims of Maryland," published in the Almanac for last year was compiled. But as that letter was written within a month after the arrival of F. White in Maryland, it is not improbable that he wrote a more complete history during the ten years of his residence. Such a work would possess great attractions for the student of the early history of America. Perhaps it might be found among the papers of the English province of the Society of Jesus, at Stonyhurst.

* F. McSherry's extracts.

† Ibid.

‡ In the Catholic Almanac for 1839, it was stated that Lord Baltimore on his arrival on these shores had with him four Jesuits, Fathers White, Copley, Harkey and Parrot. This was incorrect, unless Lord Baltimore was accompanied by these Fathers in his visit to Virginia, of which there is no evidence, about the year 1628,—six years before the settlement of Maryland. That nobleman died before the grant was completed, and his successor never visited Maryland.

The names of these Fathers are probably derived from a MS. record in the possession of the Jesuits at Georgetown college, entitled "Catalogus Patrum Anglorum, &c.," from which the following is an extract: "P. White, Andreas, Primus Marylandiæ Missionarius, advenit huc circa 1630, ante Dominum Baltimori; Sacellum extruxit in White neck, at non habebat domum. Obiit in Anglia, 27 Sep. 1655. Vide Tanner, Confess. Soc. pag. 803, and Fasti Soc. in hunc diem. 1632. P. Starkey,

P. Copley,
P. Ferret,
P. Pulton."

That the dates in this catalogue are erroneous is conclusively established by the following passage in the first letter of Father White, written from St. Mary's within a month after the arrival of the colonists.

"On the day of the annunciation of the B. V. Mary, 1634, we offered first the sacrifice of mass, *never before done in this region of the world*," &c. Had missionaries arrived in 1632, it is not to be imagined for a moment,

That learned society, to whose piety and zeal Maryland owes so great a debt of gratitude, should rescue from oblivion the names and deeds of those benefactors of mankind. It is probable that Father Philip Fisher was one of the "two missionaries" who were sent to England prisoners with F. White, as stated by Dodd.* The following letter addressed to the general of the society, F. Vincent Caraffa, with which we shall conclude this memoir, will show that he returned to Maryland.

"Our very Revd. Father in Christ,

At length my companion and myself reached Virginia in the month of January, after a tolerable journey of seven weeks. There I left my companion, and availed myself of the opportunity of proceeding to Maryland, where I arrived in the course of February. By the singular Providence of God I found my flock collected together, after they had been scattered for three long years; and they were really in more flourishing circumstances than those who had oppressed and plundered them. With what joy they received me, and with what delight I met them, it would be impossible to describe—but they received me as an angel of God. I have now been with them a fortnight, and am preparing for the painful separation: for the Indians summon me to their aid, and they have been ill treated by the enemy since I was torn from them. I hardly know what to do, but cannot attend to all. God grant that I may do his will for the greater glory of his name. Truly flowers appear in our land, may they attain to fruit. A road by land, through the forest, has just been opened from Maryland to Virginia: this will make it but a two days' journey, and both countries can now be united in one mission. After Easter I shall wait on the governor of Virginia,† on momentous business; may it terminate to the praise and glory of God. My companion, I hope, still lies concealed, but I trust will soon commence his labor, under

that the holy sacrifice would have been omitted until 1634. We have in these pages, the number and the names of those who were engaged in missionary duties, until 1642, as furnished by the archives, S. J. at Rome.

Is it not probable then, that Fathers Starkey, Copley, Ferret and Pulton, were the four priests stated to have arrived at the close of 1642? Yet there is one objection to this supposition; in the records of the land office at Annapolis, the following entry occurs. "Came into the province the 8th of August, 1637, Mr. Thomas Copley, and Mr. John Knolls, who transported R. H. L. G. W. K., &c." *Kilty's Land. Ass't.* p. 66.

It is remarkable that no one of the Fathers Starkey, Copley, Ferret and Pulton is mentioned in the "*Collections towards illustrating the Biography of the Scotch, English, and Irish members S. J.*," published in England, in 1838, and written by a gentleman who must have had access to the papers of the society: although he has given a biographical notice of each of the other missionaries mentioned in these pages.

* Vol. 3, p. 313.

† Sir Wm. Berkley.

favorable auspices. Next year I will expect two or three other colleagues, with the permission of your paternity, to whose prayers and sacrifices I earnestly commend this mission, myself, and all mine. Dated from Maryland, this 1st of March, in the year of the Lord 1648. I remain, &c., your most unworthy servant and son in Christ,

"PHILIP FISHER."*

RELIGION IN THE UNITED STATES.

IT must be a pleasing consideration for every Catholic, and particularly for those who have been appointed "to govern the Church of God," and to labor in the vineyard of Christ, to witness the steady progress of religion in this country. Fifty years ago, and but one bishop presided over the whole territory of the United States, and not more than twenty-six clergymen were found to supply the wants of the faithful, who constituted a large population. Now we behold it distributed into sixteen dioceses, with seventeen bishops and upwards of five hundred clergymen, subserving the interests of the Church. At that period there were not more than fifteen Churches for the purposes of religious worship; now we can number between four and five hundred temples erected to the honor of God, and nearly four hundred other stations, in which the minister of religion occasionally offers the holy sacrifice, and dispenses the word of truth. The same course of prosperity is observable in the various institutions, by which the Church of Christ endeavors to promote the happiness of mankind, opening to youth her asylums of virtue and learning, offering to the more generous followers of the cross the advantages of holy retirement, and inviting to her establishments of charity, the afflicted and suffering portion of the human family. Whoever will look at the successive statements presented in the different numbers of the *Catholic Almanac* during the few years of its publication, will perceive that the Church in this country exhibits the most flattering evidences of diffusion, and that the spiritual harvest which it gathers, becomes annually more extensive. Every year adds to the list of the clergy, and in a still greater proportion is the number of those enlarged, who call for their exercise of their ministry; nor is it a source of little rejoicing in being able to state, that those accessions are produced to a considerable extent, by the frequent conversions of individuals to the true faith. In almost every diocese new churches are rising to the honor of the living God,

* From Oliver's Collections, pp. 76, 77.

houses of education are becoming more numerous; institutions calculated to cherish the practice of Christian perfection are more and more appreciated, and ampler means are exercised to confirm the faith and encourage the morality of the Christian. In this statement we but reecho the conviction of the Rt. Rev. prelates assembled in the 4th provincial council of Baltimore, and their declaration is the best evidence of the accuracy with which we speak. In the pastoral letter addressed to their flocks on that occasion, we read the following passage:

"Permit us to congratulate you on the progress that has been made by the aid of the Most High, in our ecclesiastical provinces. You behold, since we last addressed you, the two new episcopal institutions of Dubuque and Nashville happily erected, and usefully filled; the number of our clergy has also considerably increased, though not yet adequately to our demands. Our seminaries are enlarged; aided by the generosity of our flocks and of our benefactors, they are becoming daily better fitted for the education of our candidates for the priesthood. The religious houses, especially those of females, have been multiplied. These are retreats wherein many justly indulge their desire of frequent attendance upon the Lord, in which the youthful mind is trained to industry, to science and to virtue; in which the orphan is cherished, protected, and fitted to occupy a useful and honorable place in society. Since that period, also, the zeal and charity of many congregations have been manifested in the erection and in the embellishment of several churches. Piety has diffused its influence widely through our flocks; the sacraments have been more generally respected and received; the spirit of cordial attachment between the pastors and their congregations has been still strengthened by their mutual confidence and zealous co-operation for the advancement of religion, and, as a natural consequence, their efforts have been crowned with much success."

Hence, notwithstanding the formidable difficulties against which Catholicity has been forced to struggle in these regions during the last half century, the want of a sufficiently numerous clergy, the absence of the necessary means to provide for the solid and religious education of Catholic youth, the vigilance and active opposition of our adversaries,* it must be admitted that religion has been steadily advancing, and that we have abundant reason to thank the Almighty for the blessings he has conferred upon us in this quarter of the world. This cheering progress is, in a certain degree, ascertained by reference to the statistical table which annually appears in

*See a letter of Dr. England, in the Annals of the Association for the Propagation of the Faith, March, 1838, in which he has most ably and lucidly developed the causes to which we have alluded.

our periodical. The reader will perceive that, in addition to the other subjects of information, we have there ventured to state the Catholic population to be 1,300,000. We do not pretend that this computation is perfectly correct, having no precise data which would enable us to form a very exact calculation. But we think that our estimate does not materially deviate from the truth.*

We will here take occasion to observe, that the advancement of religion would appear much more conspicuously and more correctly, and the usefulness of the Catholic Almanac greatly promoted, were the accounts annually forwarded to us of a more detailed character. Some of them are full and satisfactory; but many are very deficient, particularly in relation to the condition of ecclesiastical, classical and charitable institutions.† By this allusion we do not mean to raise the voice of complaint; but respectfully to urge upon the attention of those who possess the information we desire, the necessity of entering more minutely into the subjects which appear in the Almanac. This alone will enable us to judge correctly of the actual state of religion in this country, and to take a comparative view of its condition from year to year. At a later period our Almanac will, no doubt, be consulted by the student of history, or the ecclesiastical annalist; but its utility, as a book of reference, will depend, in a great measure, on the details which it presents, in reference to our missions and religious institutions. Apart from these matters, it would possess but little interest; and while our geographies and commercial records could be referred to as accurate exponents of our national prosperity, in successive years, the only work which embodies the religious statistics of the country would be found deficient. As to ourselves, the publication of what regards the condition of the Church, will always afford a fruitful source of joy and edification; for, while we find in the blessings which religion diffuses on every side, an ample theme for our gratitude to God, the example of apostolic zeal and devotedness to the cause of piety, which shines before us "like a light upon the candlestick," will serve as an encouragement to tread, with unflinching step, the peaceful ways of virtue.

*Three years ago Dr. England computed the Catholic population of the United States at 1,200,000. If we suppose that the number of Catholic emigrants and converts since that period has amounted to 100,000, (a very low estimate,) we are authorized in stating the number of Catholics to be 1,300,000.

†The circulars which we issue every year contain all the particular heads of information, and we respectfully solicit an answer to the different questions there specified, which would be much facilitated by following these questions in their numerical order.

DIOCESSES OF THE UNITED STATES.

ARCHDIOCESS OF BALTIMORE.



CATHEDRAL OF BALTIMORE.

The See of Baltimore, which comprises the State of Maryland and the District of Columbia, was erected by Pius VI., in 1789, and was made an Archbishopric by Pius VII., in 1808. The diocese is now governed by the Most Rev. Samuel Eccleston, who is also Administrator of the Diocese of Richmond. He was consecrated in the Cathedral of Baltimore, by the Most Rev. James Whitfield, on the 14th of September, 1834.

CHURCHES AND CLERGY.

MARYLAND.

Baltimore—Cathedral and St. Peter's—Most Rev. Samuel Eccleston, D. D.

Rev. Peter S. Schreiber,
Rev. Charles I. White,
Rev. Henry B. Coskery.

- St. Patrick's, F. Point, Rev. N. Kerny.
- St. John's (German,) { Very Rev. Joseph Prost, S. S. L.
Rev. Benedict Bayer.
- St. James', Rev. John Gildea.
- St. Joseph's, Rev. E. Dampoux, D. D.
- St. Mary's Chapel, Very Rev. Louis Deluol, D. D.
- Carmelite Chapel, Rev. J. Gildea.
- St. Frances' Chapel, Rev. James H. Joubert.
- Visitation Convent, Rev. Francis Lhomme.
- Annapolis, Anne Arundel County, every two months—Rev. M. Sanders and Rev. E. McCarthy, of White Marsh.
- Arnold's Settlement, Allegany Co. St. Ignatius, 2d Sunday, { Rev. H. Myers,
of Cumberland.
- Blooming Rose Set'nt, Al. Co. occasionally, }
- Barnsville, Montgomery County—Rev. M. Gallagher, of Rockville.
- Bohemia, Cecil County, E. Shore—St. Francis Xavier, Rev. George King, S. J., Post-town, Warwick.
- Boone's Chapel, Prince George's County—Rev. Edward McColgan, of Piscataway.
- Brien's Furnace, Frederick County, attended from Mt. St. Mary's College.
- Bryantown, Charles County, St. Mary's, 1st and 3d Sundays—Rev. Francis Roloff.
- Cob Neck, Charles Co. 1st and 3d Sunday—Rev. Thos. Lilly.
- Cornwallis Neck, Charles County—Rev. Aloysius Mudd.
- Conowingo or Susquehanna Bridge, 4th Sunday—Rev. James Read, dwelling at Deer Creek, Harford Co.
- Cumberland, Allegany County, St. Mary's, 1st and 3d Sundays, and all holydays—Rev. Henry Myers.
- Deer Creek, St. Ignatius, near Bel-Air, Harford County, 1st and 3d Sundays—Rev. J. Read, near Hickory Post Office.
- Denton, Caroline County, E. S. 3d Sunday, attended from St. Joseph's.
- Dorset County, E. S.—
- Dougharagan Manor, Anne Arundel County, 2d Sunday—Rev. S. B. Piot, of St. Charles' College.
- Ellicott's Mills, Anne Arundel County, Howard District, St. Paul's, 1st, 3d, 4th and 5th Sundays—Rev. S. B. Piot.
- Emmitsburg, Frederick County—Rev. John Hickey.
- Frederick, St. John's, Rev. John McElroy, S. J. Super.; Rev. B. A. Young, S. J.; Rev. James Power, S. J.
- Fifteen Mile Creek, Allegany Co. { Rev. Michael Guth,
Hagerstown, Washington County, } dw. at Hagerstown.
- Hancock, Wash. Co. Church not ded. }
- Harbaugh's Valley, once a month, attended from Mount St. Mary's.
- Lady's Chapel, St. Mary's Co.—Attended from Newtown.

Long Green, Baltimore Co. 2d Sunday—Rev. J. Read, of Deer Creek.

Liberty, Fred. Co. St. Peter's,
Carrollton Manor, St. Joseph's,
Merryland Tract, St. Mary's,
Middletown Valley and Jamison's, } Attended from Fred'k.

Marlborough, Prince George's County—Rev. E. McColgan.
Mountain Church, near Emmitsburg—Rev. George Flaut, dwelling at the College.

Newtown, St. Mary's Co.—Rev. Ignatius Coombs, Rev. R. Woodley, Post-town, *Leonardtown*.

Oldtown, Allegany Co. 4th Sunday—Rev. H. Myers, of Cumberland.

Piscataway, Prince George's Co.—Rev. E. McColgan.

Pinewood Settlement, occasionally—Rev. H. Myers.

Queenstown, E. S.—

Rock Creek, } Montgomery Co. Rev. M. Gallagher.
Rockville, }

St. Joseph's, Talbot Co., E. S., 1st and 4th Sunday—Rev. J. B. Carey, S. J., Post Office, *Wye Mills*.

Sacred Heart Church, } St. Mary's Co., attended
St. Aloysius, near Leonardtown, } occasionally from New-
St. John's and St. Joseph's, } town.

St. Inigoes, } St. Mary's County—Reverend Joseph Carbe-
St. Nicholas, } ry, S. J.

St. Thomas' Manor, Charles Co.—Rev. Thomas Lilly, S. J.; Rev. Aloysius Mudd, S. J.; who also attend *Newport* and *Pomfret*, in the same county. Post-town, *Port Tobacco*.

Taneytown, Frederick Co.—Rev. Nicholas Zocchi.

Westminster, Carroll Co., 3d Sunday—Rev. Nicholas Zocchi, dwelling at Taneytown.

White Marsh, Prince George's Co.—Rev. Matthew Sanders, S. J., and Rev. E. McCarthy, S. J., Post-town, *Queen Ann*.

Zachiah, (Upper,) Charles County, 2d and 4th Sunday—Rev. Francis Roloff.

DISTRICT OF COLUMBIA.

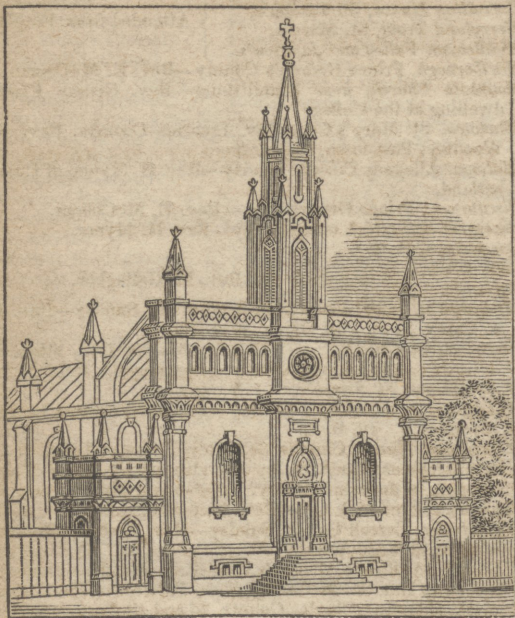
Washington, St. Patrick's, } Very Rev. William Matthews,
 } Rev. John P. Donelan.
 St. Peter's—Rev. Joseph Vanhorsigh.
 St. Matthew's—Rev. J. P. Donelan.

Alexandria—Rev. Stephen Dubuisson.

Georgetown, Trinity Church, } Rev. Peter P. Kroes,
 } Rev. Philip Sacchi.

Chapel of the Visitation—Very Rev. William Matthews.

ECCLESIASTICAL INSTITUTIONS.



ST. MARY'S CHAPEL.

ST. MARY'S THEOLOGICAL SEMINARY,

BALTIMORE, MD.

The Rev. gentlemen of this Institution, and of the College attached to it, are members of the Society of St. Sulpitius. It is now under the charge of Very Rev. Lewis R. Deluol, D. D. and has 16 students. The other Rev. gentlemen who reside in the Seminary, are:

Rev. James H. Joubert,

Rev. Peter Fredet, *Prof of Theol. and Eccl. Hist.*

Rev. Francis Lhomme.

MOUNT ST. MARY'S THEOLOGICAL SEMINARY,

NEAR EMMITSBURG, MD.

Rev. John McCaffrey, *Superior.*Rev. Philip Borgna, *Director and Prof. of Theology.*

It contains about 20 students.

NOVITIATE OF THE SOCIETY OF JESUS,

AT FREDERICK, MD.

Rev. Francis Dzierozinski, S. J. *Provincial and Master of Novices.*

Rev. James Lucas.

Rev. James Moore.

Number of Scholastics, 1; of Lay-brothers, 6.

ST. CHARLES' COLLEGE,

SIXTEEN MILES WEST OF BALT., ON THE FREDERICK ROAD.

This institution is intended for the preparatory education of boys who have a desire to embrace the ecclesiastical state. The buildings are now ready for the accommodation of pupils, who will be admitted on moderate terms. Application may be made for this purpose to Rev. S. B. Piot, who resides in the institution, or to Rev. Dr. Chanche, President of St. Mary's College, Baltimore.

LITERARY INSTITUTIONS

FOR YOUNG MEN.

ST. MARY'S COLLEGE,

BALTIMORE, MD.

Extract from the Rules of the Institution.

Nothing is omitted to kindle in every student a vivid emulation both for mental improvement and moral excellence.

The principal means used to accomplish this object, are: weekly accounts given to the President by the professors and teachers, and read before all the students; semi-annual reports sent to the parents; monthly private examinations of the classes, a yearly public examination and distribution of Premiums—should these incitements prove ineffectual, coercive measures would be resorted to.

DISCIPLINE, on which both moral and intellectual improvement must ultimately rest, claims peculiar attention. A punctual observance of the regulations, and, above all, a due regard for decency, propriety and morality, are enforced—chiefly by instruction and persuasion.—Any flagrant offence against these leading features of good education is repressed with proper severity, and incorrigibleness must end in expulsion.

The Diet is wholesome and abundant. The sick are attended and nursed with punctuality and vigilance. Due attention is paid to cleanliness in the Refectory, Dormitories, &c.; likewise to the dress and persons of the students, particularly of the younger.

The UNIFORM of the students consists of a coat of superfine blue cloth with gilt buttons—the collar, black velvet. For *Winter*, blue cloth pantaloons and black or buff waistcoats. For *Summer*, white pantaloons and white waistcoats—the same coat for both seasons.

Once a month, (commonly on the second Thursday,) such as have their parents in the city, and have not deserved to be detained, are allowed to dine with them; but they must return before six, in the winter, and at seven in summer,—*no student is permitted to sleep out of College, except in cases of urgency.*

During the VACATION, which begins on the third Tuesday in July, and lasts till the first Monday in September, the students who do not go home to their parents are removed to a pleasant summer retreat, about forty-five miles north-west of Baltimore. There, under the superintendence of a competent number of tutors, they spend their holidays with equal advantage to their health and morals.

The classical exercises of the College are resumed on the first Monday in September—*on which day the students must all have returned to College.* To punctuality in the observance of this rule, parents are requested to pay particular attention; as it is of the highest importance, both for the improvement of the students and for the good order of the College.

TERMS.

BOARDERS AND HALF BOARDERS.

Boarding, <i>per annum</i> ,	\$140	} payable half-yearly in advance.
Half-boarding, <i>per annum</i> ,	70	
Tuition, for all the branches comprised in the course, except music, drawing, and dancing, <i>per annum</i>	60	

DAY-SCHOLARS.

Tuition, <i>per annum</i> ,	\$60—payable quarterly.
Entrance,	5

Washing, mending, and attendance in sickness, are extra expenses, which however, parents residing in this city can avoid by attending to those things themselves. The College terms are: washing, *per annum*, \$18; mending, \$12; Doctor's fees, \$8; charges of the infirmary, \$2. A separate bill will be furnished for remedies, and such extraordinary expenses as might be incurred during a protracted sickness.

The students attending the classes of Natural Philosophy and Chemistry will be charged \$10 extra.

Clothing, Pocket-money, books, and Stationary, may be procured either by the College or by the parents who reside in the city. The annual charge for stationary is \$6. Books are furnished by the College at the current prices. As for clothing and pocket-money, when they are to be furnished by the College, a deposite of \$50, which will be returned at the final departure of the student, must be left in the hands of the Treasurer.

Should a student be withdrawn before the expiration of a quarter, no deduction will be made for the remaining time, nor will any be allowed for the vacation, during which the boarders are welcome to stay in the College.

Boarders must be supplied at their entrance with a cot, mattress, pillow, two pairs of sheets, and three blankets; a silver tumbler, spoon and fork; at least eight shirts, eight pairs of stockings, eight handkerchiefs, two pairs of shoes, a hat, the uniform of the College, and two other suits—Half-boarders, with a silver tumbler, spoon and fork.

Every student from a distance greater than five hundred miles, must have a *responsible Guardian*, in one of the commercial cities of the United States, within two hundred miles of Baltimore, who will obligate himself in writing, to make the regular payments, and to receive his ward in case he should be discharged by the College.

Bills are sent at the close of every six months. Drafts, at

ten days' sight, for the amount, are issued on distant parents or guardians; the others are expected to be punctual in their remittances.

No pupil who is past fourteen years of age, or younger than nine, is admitted into the College as a boarder, except for particular reasons.

The following is a list of the officers and professors in the College:

Rev. John J. Chanche, D. D. *President.*

Rev. Edward A. Knight, *Vice Pres't and Prof. of Rhet.*

V. Rev. L. R. Deluol, D. D. *Prof. of Hebrew.*

Rev. Gilbert Raymond, *Prof. of Moral Philosophy.*

Rev. Augustin Vérot, *Prof. of Math. and Nat. Philosophy.*

Rev. Peter Fredet, *Prof. of History.*

Rev. Francis Lhomme, *Prof. of Greek.*

Rev. John B. Randanne, *Prof. of Latin.*

Rev. James H. Joubert,	} <i>Professors of Modern Languages.</i>
Joseph A. Pizarro, A. M.	
A. Freitag, L. L. D.	

Rev. Alexis J. Elder, *Treasurer.*

Rev. Hugh Griffin.

William A. Blenkinsop, A. B.	} <i>Prefects.</i>
Joseph J. Maguire, A. B.	

Samuel Smith, *Teacher of Drawing.*

Patrick Kelly,	} <i>Teachers of Music.</i>
Henry A. Allen,	

In addition to the gentlemen above named, most of the clerical students in St. Mary's Seminary assist in the duties of the College.

The number of students in the College during the academical year, 1839-40, was 191, of whom 95 were boarders.

GEORGETOWN COLLEGE,

DISTRICT OF COLUMBIA.

Georgetown College, District of Columbia, was founded in 1791, under the auspices and by the united efforts of the illustrious Archbishop Carroll, and his former confreres of the Society of Jesus, who had found an asylum in America from the persecutions which had nearly destroyed the order in Europe. Archbishop Carroll in a letter still preserved in the college, dated 1790, writes to F. Chas. Plowden, in England: "next spring we will commence our academy on a site, the most lovely the eye could wish to rest on." The description is not exaggerated, and the many improvements made since the days of Carroll, both in the number and finish of the buildings, the extension and cultivation of the demesne, under the locality of Georgetown College, inferior to none in

the Union; while its peculiar salubrity is attested by the extraordinary fact, that no student has died on the premises since the foundation of the College. This institution was raised to the dignity of University, with the amplest literary privileges, by Congress, in May, 1815, when she was able to point with exultation to the illustrious Gaston, then in Congress, one of the proudest names in the Republic, as her first eleve. Since then she has not ceased to be *fecunda virum parens*, who if possessing less brilliancy than "the star of North Carolina," form still a galaxy of talent and virtue, of which any institution might well be proud. Her earliest reminiscences too are hallowed: for Georgetown College stood alone for years, the asylum of religion and science, to the Catholics of these United States, and she extended the hand of fellowship, and offered her hospitality to a Flaget and David, a Dubourg and Maréchal, who afterwards went abroad, diffusing their light and heat in various quarters of the Union, founding colleges and houses of education, which now shine with unborrowed light, and are the props and ornaments of religion and the republic.

PROSPECTUS OF THE COLLEGE.

The College is situated on the northern bank of the Potomac, and commands a full view of Georgetown, Washington, the Potomac, and a great part of the District of Columbia. Its situation is peculiarly healthy. On the 1st of May, 1815, the College was raised by Congress to the rank of University.

The Academic year commences on the 15th of September and ends on the last of July. The course of studies occupies generally seven years, inclusive of the preparatory classes, which last four years, unless the proficiency of the student authorize an abbreviation of that term.

The course of the preparatory schools is as follows:

1st Class.—Latin Grammar, Viri Romæ, or Cicero's select letters, Geography, English Grammar, History of the Bible, Latin and English exercises, Arithmetic.

2d Class.—Nepos' Lives, Cicero's Letters, Fables of Phædrus, Greek Grammar, Latin do., English do., Æsop's Fables in Greek, 2d term, Geography of North America, History of the Bible, Latin and English Exercises, Arithmetic.

3d Class.—1st TERM.—Curtius, Ovid's Metamorphoses, Græca minora, Ancient History of the Repp. of Athens and Sparta, Greek Grammar, Latin do., English do., Latin, Greek, and English exercises, Geography of South America and Europe. 2d TERM.—Cæsar, Ovid's Tristium, &c. &c.

4th Class.—1st TERM.—Sallust, Virgil, (Eclogues and Georgics,) Lucian's Dialogues, Anthology, (Greek,) Geography of Asia and Africa, History of Greece, Mythology,

Doctrine of Particles, (Tursellini,) Alvarez Prosody, Latin Grammar, Greek do., Rules for the composition of letters, and formation of style, Exercises in Latin, Greek and English. 2d TERM.—Cicero's minor works, Virgil's *Æneid*, Xenophon's *Cyropæ*, Anthology.

In the Senior Classes, the following course is pursued:

In Poetry.—1st TERM.—Livy, Virgil's *Æneid*, Horace Art of Poetry, Xenophon's *Cyropædia*, Theocritus. 2d TERM.—Cicero's Orations, Horace's Odes, Catullus, Tibullus, and Propertius, Thucydides, Homer. BOTH TERMS.—Precepts of Rhetoric and Poetry, Greek Dialects and Prosody, History of Rome, Ancient Geography, English, Latin and Greek style, particularly attended to in prose and poetry, and specimens from approved authors committed to memory.

In Rhetoric.—1st TERM.—Cicero's Orations, Horace's Satires and Epistles, Livy, Demosthenes' orations, Homer's *Iliad*. 2d TERM.—Cicero's Orations, Juvenal and Persius, Tacitus, Demosthenes, Sophocles. BOTH TERMS.—Precepts of Rhetoric, with criticisms on the most celebrated authors, Quintilian's *Institutions of Rhetoric*, Cicero's *Rhetorical works*, American and English History, History of Latin, Greek and English literature. A greater, if possible, attention is paid to the style in the three languages, and orations are composed.

In Philosophy.—The Students learn Logic, Metaphysics, and Ethics. Lectures on these branches are delivered in Latin, and a daily examination is held on the lecture. In Natural Philosophy, the lectures are given in English.

All the students sufficiently advanced, have an hour and a quarter every day allotted to the study of Mathematics, of which there are three classes:

In the lowest class is taught Algebra, and the first books of Euclid.

In the next: Algebra, Geometry, Mensuration, plain Trigonometry, and Surveying.

In the next: Solid Geometry, Spherical Trigonometry, use of the Globes, Conics and Calculus.

The Students, who are not sufficiently advanced to commence Algebra, are divided into three separate classes of Arithmetic, and have distinct Professors. There are also two classes of Caligraphy for the younger Students. There are three Professors of French, among whom the Students are divided according to their proficiency, and instructed four hours every week.

It is required for a graduate that he should be well acquainted with all the above branches, to wit: Latin, Greek, French, Moral and Natural Philosophy.

When a Scholar presents himself for admission into the College, he is examined by the Prefect of Studies, and placed

in that class for which his prior attainments may have fitted him. He then passes on in regular succession to the end of Moral and Natural Philosophy. If he remain longer, and study the higher branches of Mathematics and Natural Philosophy, he may take the degree of Master of Arts.

During the whole course great attention is paid to composition, particularly English. For the improvement of students in public speaking, they are exercised every week before the professors and students in declamation.

The Italian and Spanish languages will be also taught, if required: but, together with Music, Drawing, Dancing, Fencing, and other similar accomplishments, they will form additional charges.

The College possesses a select library of twenty thousand volumes, and is provided with an extensive philosophical apparatus.

There are two examinations in the year; the minor in February or March, the other immediately before the commencement, which will always be a day of public exercises, towards the end of July. At any time during the year, and particularly at the minor examination, if any one be found capable of passing to a higher class, he will be promoted.

No student is admitted who cannot read and write, and who has not a good moral character. It will be required of each one who may be admitted, to pursue the course of studies above mentioned, as experience has proved exemptions in this regard to have been a great source of idleness. Any one coming from a different institution will be required to produce satisfactory recommendations from the Principals of such institutions.

As the members of the College profess the Catholic religion, the exercises of religious worship are Catholic, but members of every other religious denomination are received; of whom it is only required, that they assist with propriety and decency at the public duties of religion with their companions. Were not this enforced, no proper order, such as should be found in large literary Institutions, could exist in the College.

No Student will be permitted to leave the College on visits of any length oftener than once a year, to wit: at the great vacation; if his parents or legal guardians live in the District, he will be allowed to visit them once a month, but not oftener—and he must then always return to College before night. Experience has proved that mere complimentary visits have given occasion to disorders: no student therefore will be allowed to visit *any person* except his parent or legal guardian.

All letters to students, not known to be from parents, will be opened by the President.

EXPENSES.

The annual pension for tuition, board and lodging, washing and mending linen and stockings, for stationary, medical aid and medicine, is	\$200 00	} All charges must be paid half-yearly in advance.
For half-boarders,	125 00	
For day-scholars,	50 00	

Whatever books may be required for the different classes, may be procured by the parents or guardians themselves, or will be supplied by the College at the most moderate charges. All books of whatever kind must, however, be submitted to the supervision of the Prefect of Schools, without whose permission none will be allowed circulation in the College.

Every student must be provided with the uniform, which being peculiar, will be furnished by the College. No student is to visit out of the College without the uniform. He must be provided with two suits for daily wear, for which no particular color is prescribed; six shirts; six pairs of stockings; six pocket-handkerchiefs; three pairs of shoes; a hat, and a cloak or great coat: also a silver spoon marked with his name. These articles, if not brought by the student, will be furnished by the College and included in the bill. If parents wish the College to supply their sons with clothing, a deposit is required equivalent to the probable expense of clothing for six months. The term clothing is understood to comprehend shoes, caps, and any and every article of wear, none of which will be furnished by the College, unless a deposit equivalent to the probable expense be made.

No bill for clothing or other articles, purchased by any student, will be acknowledged by the College, unless authorized by the parents, or by the directors of the College.

With regard to pocket-money, it is desired that *little* should be given; whatever sum parents or guardians may choose to allow for their sons or wards, must be deposited in the hands of the Treasurer of the College, who will give it out to the students in such a manner, as he thinks the occasion requires.

N. B. It would be desirable that the students from a distance should have guardians in the vicinity, who will make the regular payments to the College, and receive the student in case of dismissal.

Regular accounts of board, tuition, &c. will be sent every six months in advance. It is earnestly requested that immediate remittances be made to the full amount. Should this be disregarded the President is directed to send the pupils home to their parents or guardians.

The following are the officers and professors of the College:

Rev. James Ryder, S. J. *President.*

Rev. A. Lopez, S. J. *Vice Pres't and Prof. of Spanish.*

Rev. George Fenwick, S. J. *Prefect of Studies and Prof. of Logic and Metaphysics.*

Rev. Stephen Gabaria, S. J. *Prof. of Dogmat. and Moral Theology.*

Rev. James Curley, S. J. *Prof. of Nat. Philos. and Chem.*

Rev. P. P. Kroes, S. J. *Prof. of French.*

Rev. Fidelis Grivel, S. J. *Spiritual Director.*

Mr. Anthony McElroy, *Econome.*

Besides the above there are eight professors in the classical and mathematical departments, and four prefects who attend the students in the hours of recreation, in their private studies and at recess.

During the last year there were 167 students in the College, almost all boarders.

MOUNT ST. MARY'S COLLEGE,

NEAR EMMITSBURG, FREDERICK CO. MD.

Mt. St. Mary's College is situated in a romantic and beautiful part of Frederick County, Md., embosomed in woods and retired from the distractions and moral dangers of a city. The site is peculiarly healthy, and is supplied with the purest water by a spring gushing from the rock. It is distant fifty miles from Baltimore, eighteen from Frederick, Md., twelve from Gettysburg, Pa., and two from Emmitsburg. The buildings are sufficient for the accommodation of one hundred and forty boarders. The various halls and rooms, are spacious, airy and comfortable.

The system of education embraces the Hebrew, Greek, Latin, English, French, Spanish and German languages, the Mathematics in general, with practical applications of the principles of Mensuration and Surveying: the drawing of Maps and Plots, Geography, History, Poetry, Rhetoric and Oratory—Intellectual Philosophy, Logic, and Ethics; Natural Philosophy, Chemistry, Botany, Zoology, &c. &c.

TERMS.

BOARD AND TUITION, including the entire classic and scientific course, together with the modern languages; also, doctor's fee, washing and mending of clothes, use of bed and bedding, payable half yearly in advance, per annum, \$182; Music and Drawing are extra charges. Medicines are furnished at the apothecary's rate, and seldom add to the bill of expenses. Parents and guardians, if they prefer it, can pay a sum which will be in full for all the branches of education

taught in the College, for boarding, clothing, use of books, stationary and other expenses, except musical and mathematical instruments and pocket-money.

The following are the Rev. gentlemen attached to the Institution:

Rev. John M'Caffrey, *President*.

Rev. Patrick Corry, *Vice President*.

Rev. Thomas M'Caffrey,

Rev. Honoratus Xaupi,

Rev. L. Obermeyer.

The number of pupils is 130.

ST. JOHN'S LITERARY INSTITUTION,

FREDERICK CITY, MD.

This school, now in operation eleven years, continues to afford the means of acquiring a classical education, on terms accommodated to all.

The number of enquiries of late, from distant parts of the country, respecting the institution, are thus briefly answered. Each scholar is required to pay on entering, fifty dollars, which entitles him to a place in the school, until he completes the course adopted by the institution, without any other charges for tuition. Three dollars a year are to be paid also in advance by each student, for contingent expenses. Parents unable to make the donation of fifty dollars, (which is applied to pay off the debt incurred for the buildings) can have their sons educated, by paying the sum above mentioned for fuel, &c. No scholar received unless he knows how to read, and bears a good moral character.

The institution aims chiefly at a classical education, without losing sight of the English and Mathematical departments. French is also taught. Rules for conduct are prescribed and enforced by the superintendence of one of the professors.

There are two examinations each year; the one private, the first week in March; the other public, the last week in July; after which, bulletins are sent to parents, stating the proficiency, conduct, &c. of their sons. On the first Tuesday in August, the exhibition and distribution of premiums take place at three o'clock, P. M.; from this day the annual vacation commences, and ends on Monday after the 15th of September;—no other vacation during the year.

Four or five boarding houses have been opened for the accommodation of boys from a distance, and others may be found—their charge is \$100 per annum, for board, washing and mending, payable half yearly in advance. Should a student be taken home on account of sickness, a propor-

tionate deduction will be made, for the time of his absence, by the proprietors of boarding houses. The undersigned does not receive boarders, but prescribes regulations to the respective houses, and sees as much as he can, by himself or others, that they are observed. Strict attention is paid to religious instruction, as also to religious observances, both essential to form the moral character of youth.

JOHN McELROY.

The following are the Rev. Gentlemen attached to the academy:

Rev. John McElroy, S. J. *Superior.*

Rev. Benjamin A. Young, S. J.

Rev. James Power, S. J.

Besides the above, there are two scholastics and three lay-brothers, in the institution.

The present number of pupils is 115.

MONS. A. BOURSAUD'S

French and English Boarding School.

This institution, established in October, 1839, at the suggestion of the most respectable inhabitants of the City of Baltimore, is situated in that convenient and spacious building, at the corner of Lexington and Cove streets: a more suitable location for the object could hardly be found, as it enjoys all the advantages of the country, and is at the same time readily accessible from all parts of town, at all hours, and in all seasons of the year.

The object of this institution being, to afford pupils an opportunity of acquiring in a short period of time a thorough knowledge of the French language, to prepare them for College or for commercial pursuits; the French is the only language used in the family.—The study of the French Mathematics, Book-keeping, and such general instruction as will qualify the student for the course of life he intends to pursue, form the great object of the school. Very particular attention is also paid to the English language: of which, a competent gentleman residing in the family, takes charge. The discipline of the school is mild and parental, but at the same time strict and firm.

Mons. B. flatters himself, that pupils intrusted to his care will find in his establishment, with every advantage of education, all the comforts of a home. To parents wishing their sons to be familiar with the French language, now so generally understood and so important in this country, no better opportunity can be offered.

TERMS.

For tuition, with boarding, lodging, washing and mending,

the price is, \$250 per annum, payable half-yearly in advance; for Half-boarders, \$125; for Day scholars, \$65.

Books and Stationary furnished at current prices.

CONVENTS AND FEMALE ACADEMIES.

CONVENT OF THE VISITATION OF THE B. V.

AT GEORGETOWN, D. C.

This community consists at present of seventy-one members, twenty-seven of whom are of the rank of choir-sisters, nine associate, sixteen domestic sisters, fifteen novices, and four out-sisters.

LADIES' ACADEMY OF THE VISITATION,

AT GEORGETOWN, D. C.

THE COURSE OF INSTRUCTION, commencing from the elements of a junior education, comprises Orthography, Reading, Writing, Arithmetic, Grammar, English Composition, Geography, the use of the Maps and Globes, Sacred History, Profane History, ancient and modern, Chronology, Mythology, Rhetorick, Versification and Poetic Composition, Popular Astronomy, with the assistance of a newly invented Geocycle, Philosophy, French and Spanish languages, Music on the Harp, Piano-forte and Guitar, Vocal Music, Drawing, Painting in water colors, Painting on velvet, Plain and Ornamental Needle-work, Tapestry, Lace work, Bead work, &c.

TERMS.

Entrance,	\$5 00
Board, tuition, &c. per annum, . . .	150 00
Mending,	4 00
Ink, quills, and paper, ditto,	5 00
Day scholars, (per annum) pay . . .	40 00

EXTRA CHARGES.

For each of the languages, except English, quarterly,	\$5 00
Drawing, Painting on Velvet, &c. in water-colors, quarterly,	5 00
Harp, and its use, . . . ditto	20 00
Piano, ditto	12 00
Use of Piano, . . . per annum,	3 00
Use of Philosophical Apparatus, ditto . . .	5 00
Doctor's fees, and medicines, ditto . . .	3 00
Boarders pay the current charges, semi-annually, in advance. Day scholars, quarterly.	

As the recess forms a part of the exercises of the Academy, no deduction on that consideration is made from the semi-annual account. Day scholars are not subject to this regulation. When a quarter has been commenced, the parents become subject to the full expense of board and tuition.

During the last year, there were 120 young ladies in the Academy, 75 of whom were boarders.

CONVENT OF THE VISITATION OF THE B. V.

Corner of Park and Centre streets,

BALTIMORE, MD.

This community consists of twenty-five members; thirteen choir-sisters, three lay-sisters, and nine novices.

YOUNG LADIES' ACADEMY of the VISITATION.

Corner of Park and Centre streets,

BALTIMORE, MD.

The ladies who conduct this institution, occupy a spacious and commodious edifice, in a central and healthy part of the city, and affording every convenience for the purposes of a boarding-school. The grounds attached to the Academy are sufficiently extensive, and offer to the pupils, during the hours of recreation, ample space for exercise. The halls for meals, study, &c. have been constructed with a view to promote the comfort as well as the mental improvement of the young ladies. The dormitories are large and well ventilated.

The course of instruction, commencing from the elements of a junior education, comprises: Orthography, Reading, Writing, Arithmetic, Grammar, English Composition, Geography, the use of Maps and Globes, Sacred History, Profane History, ancient and modern; Chronology, Mythology, Rhetoric, Philosophy, Popular Astronomy, Botany, French and Spanish languages, Music on the Piano-forte, Harp and Guitar, Vocal Music, Drawing and Painting in water colors, Painting on Velvet, Plain and Ornamental Needle-work, Tapestry, Lace-work, Bead-work, &c.

The ladies charged with the duties of the Academy, will be vigilant in requiring by every mild yet efficient means, an exact compliance with every rule of the Institution and the forms of polite deportment.

Premiums are awarded at the end of the year to the pupils who may have excelled in their respective classes, or who may have distinguished themselves by their good deportment.

Pupils of every religious denomination are admitted into the institution: for the sake of order, all boarders are required to observe the general regulations of exterior worship.

Letters written or received by the young ladies, are examined previously to their delivery. With the approbation of their parents or guardians, they may be allowed to visit their friends once a month; they must, however, have returned before night.

The annual vacation commences on the Thursday after the 15th of July. The exercises re-commence on the 1st Monday in September.

Age of admission from 7 to 14 years.

TERMS:

FOR BOARDERS.

Board and tuition, per annum,	\$150 00
Washing, mending, &c. ditto	20 00

FOR HALF-BOARDERS AND DAY SCHOLARS.

Half boarding, per annum,	60 00
Tuition in the higher branches,	60 00
Elementary instruction,	40 00

EXTRA CHARGES:

Ink, quills, &c. per annum,	5 00
Ordinary Infirmary charges, ditto	3 00
Each of the languages except English, quarterly,	5 00
Music on the Piano, do.	15 00
Music on the Harp, do.	20 00
Music on the Guitar, and use of instrument, do.	12 00
Use of Piano or Harp, do.	3 00
Drawing and Painting, do.	5 00

Boarders pay the current charges semi-annually in advance; day scholars, quarterly. No deduction is made for the annual recess from the semi-annual and quarterly account.

Should a pupil be withdrawn before the expiration of the quarter, no deduction will be made for the remaining time.

Boarders are required to bring with them the ordinary table furniture, consisting of two knives and a silver fork, two silver spoons, a silver tumbler, six table napkins and six towels.

They are also to be provided with bed and bedding, or pay ten dollars per annum if furnished by the institution. The parents or guardians of the young ladies who reside at a distance, are required to designate some correspondent in the city who will be charged to liquidate their bills when due.

The present number of pupils in the academy is 85; 31 boarders and 54 day scholars.

ST. JOSEPH'S SISTERHOOD,

NEAR EMMITSBURG, MD.

This is the mother-house of the Sisters of Charity, founded in 1809. The community numbers at present, one hundred

and nine members, forty-five of whom are professed sisters, fifty-seven novices and seven candidates. The *Mother Superior* is sister Mary Xavier. Besides the number of sisters above mentioned, there are one hundred and seventy-seven employed on different missions throughout the United States, principally in the direction of Orphan asylums and Free-schools.

A spacious and beautiful church in the Doric style, has been lately erected on the premises of this institution, and is rapidly advancing to a state of completion. The form of the building is that of the letter T; it measures 106 feet in length, 92 in its greatest width, and is 105 feet high to the summit of the steeple. While the beauty of this edifice is highly creditable to the talents of the architect, its costly construction reflects much honor on the zeal and disinterestedness of those who thus devote their temporal means to the glory of God.

ST. JOSEPH'S ACADEMY,

Conducted by the Sisters of Charity,

NEAR EMMITSBURG, MD.

The ordinary course of instruction embraces the English language, plain and ornamental Writing, Practical and Rational Arithmetic, Book-keeping, Principles of Algebra and Geometry, Geography, with maps and globes, Civil and Natural History, Mythology, Moral and Natural Philosophy, Astronomy, Chemistry, Embroidery, Tapestry, Lace-work, Bead-work, Embossed work, Plain work.

ANNUAL ORDINARY CHARGES:

Board, ordinary tuition, doctor's fees, 6 months in advance,	\$128 00
Bed and bedding, \$7 00, washing and mending, \$12 00, pocket money, \$6 00,	\$25 00

Clothing, books, postage, medicine, materials and implements used in the different branches of education, are charges which depend on circumstances, and the directions of parents.

ANNUAL EXTRA CHARGES.

Each foreign or ancient language,	\$20 00
Drawing and Painting,	20 00
Piano and its use,	44 00
Guitar do.	44 00
Harp do.	80 00

Vocal music accompanies instrumental without any additional charge.

The following branches are taught to those who wish to learn them;

Transferring, Painting on Velvet, or Shell-work,	\$5 00
Japanning or Artificial Flowers,	10 00

Every young lady is expected to be provided at entrance with six changes of clothing, of a dark color and suitable to the seasons.

No deduction will be made, in charges in advance or in annual tuition, for partial absence from the Academy during the year, authorised by parents; or for the time of vacations, or for the remainder of a quarter when a pupil is finally removed before its expiration, unless sickness or some unexpected occurrence requires the removal.

At the close of the last academical year, there were 150 young ladies boarding in the academy.

CARMELITE CONVENT,

BALTIMORE, MD.

The present number of Sisters in this institution is 26, including five novices.

CARMELITE SISTERS' ACADEMY,

For the Education of Young Ladies,

AISQUITH STREET, BALTIMORE.

The sisters having charge of this Institution propose a course of instruction which will comprise Orthography, Reading, Writing, Arithmetic, Book-keeping, Grammar, English Composition, Geography, the use of Maps and Globes, Sacred History, Ancient and Modern History, Chronology, Mythology, Botany, Rhetoric, Natural Philosophy, Astronomy, French, vocal and instrumental Music, Drawing and Painting in water colors, Painting on Velvet in oil colors, plain and ornamental Needle work, Embroidery in gold and silver, Tapestry, Lace-work, Bead-work, &c.

The greatest attention will be bestowed on the young ladies committed to the charge of the Sisters, and the most untiring exertions used to forward them to literary attainments, and inculcate in their minds the duties of morality and politeness.

Premiums will be awarded at the end of the year, to those pupils whose diligence and industry have caused them to excel in their respective classes.

TERMS.

Tuition, per quarter, comprising twelve weeks, payable in advance.

First class,	\$10 00
Second class,	8 00
Third class,	6 00
Fourth class,	4 00
Stationary,	37 $\frac{1}{2}$
Fuel for the season,	1 00

EXTRA CHARGES.

French, per quarter,	\$5 00
Drawing and Painting, per quarter,	5 00
Painting on Velvet, . . . do.	5 00
Music on Piano, . . . do.	10 00
Use of instrument,	1 50

The children of Catholic parents will be instructed in the tenets of their faith, but the principles of other religious denominations will not be interfered with.

Present number of pupils, 55.

ST. JOHN'S FEMALE BOARDING SCHOOL,

FREDERICK, MD.

This institution is conducted by the Sisters of Charity. Sister Rose White, *Directress*.

REGULATIONS FOR BOARDERS.

No one received for a shorter space of time than six months. The age of admission from 8 to 14 years of age, unless, in extraordinary cases, this rule might be dispensed with. The boarders are not permitted to visit or receive visits without the parents' or guardians' special permission. There are two examinations each year, the one private, the second week in March; the other public, at the end of July; after each, bulletins are sent to parents, stating the proficiency, conduct, &c. of their daughters. On the Wednesday after the first Tuesday in August, the distribution of premiums will take place at 9 o'clock, A. M. From this day, the annual vacation commences, and ends on Monday after the 15th of September—no other vacation during the year. No distinction will be made in the admission of scholars on account of religion.

TERMS.

Board and tuition, with washing and mending, per annum, \$100.

Doctor's fees and medicine, \$3 per annum.

Music, Drawing and French, will be taught if required, at the usual prices.

Each pupil will provide bed and bedding—or, if they prefer, pay \$5 per annum for the use of these articles.

In every case six months' board must be paid in advance. No deviation from this rule.

N. B.—All letters to be directed, post paid, to the Directors of St. John's Boarding School, Frederick, Md.

The number of pupils boarding in the Academy is 50.

MISS E. MARCILLY'S ACADEMY

For the Instruction of Young Ladies,

S. E. CORNER OF CHARLES AND CENTRE STS. BALTIMORE.

The course of instruction embraces Reading Writing, Grammar, Rhetorick, Composition, Arithmetic, Algebra, Geography, Astronomy, History, Chronology, Mythology, Logic, Ethics, Natural Philosophy, Chemistry, French, Spanish, Music, Dancing, Drawing, Plain and Ornamental Needle-work.

To those who wish to acquire a knowledge of the French language, this institution offers peculiar advantages. It is the language of the family, and all the pupils are compelled to use it in the class-rooms, and during their hours of recreation.

TERMS.

Board and Tuition, per annum,	\$200 00
Half-boarders, tuition not included,	60 00
Day scholars,	60 00

EXTRA CHARGES.

French, per annum,	\$20 00
Spanish, Music, Drawing and Dancing, at the Professor's charges,	
Use of Piano, per quarter,	3 00
Ordinary Infirmary charges, not including Doctor's fees,	\$3 00
Each scholar must be provided with bed and bedding, or pay \$10 if furnished by the institution.	
Washing, per annum,	20 00
Boarders pay the current charges, half-yearly in advance; day scholars, quarterly.	

Parents and guardians, residing at a distance, are required to appoint a responsible agent in the city.

The vacation commences the Monday on or after the 25th of July, and lasts until the first Monday in September.

THE MISSES COTTRINGER'S SEMINARY**For Young Ladies.**

NO. 8 FRANKLIN, BETWEEN HOWARD AND PARK STS. BALT.

The course of instruction embraces Reading, Writing, History, Arithmetic, Orthography, Grammar, Parsing, Geography, Composition, Rhetoric, Algebra, Natural Philosophy, Botany, Globes, Astronomy, Geometry, Latin, French, Italian, Spanish, Music, Dancing, Drawing, Chemistry, Useful and Ornamental Needle-work.

TERMS.

Board and English Education, not including the higher branches, per annum,	\$170 00
Half-boarders, not including tuition, per annum,	60 00
Washing,	20 00
Bed, bedding and towels, if not provided by parents, per annum,	10 00
Music, vocal and instrumental, per quarter,	20 00
Piano, do.	15 00
Preparatory class of Music, . . . do.	12 00
Use of Piano, do.	3 00
French, Italian, or Spanish, . . . do.	5 00
Drawing, do.	8 00

DAY SCHOLARS.

First class, per quarter,	\$15 00
Second class, do.	10 00
Third class, do.	5 00
Dancing, do.	15 00

TERMS.—Payable half yearly in advance. Day scholars quarterly.

THE MISSES McNALLY'S SEMINARY**For Young Ladies.**

WASHINGTON PLACE, BALTIMORE.

The Misses McNally, some of them natives of France, and all of them educated in the capital of that country, under the care and in the house of their father, a member of the University of France, have formed an establishment in Baltimore for the education of a limited number of young ladies under a certain age.

The course of instruction will comprise French, Italian, Music, Piano and Harp, Drawing, Embroidery, Fancy work

and Tapestry, History, Belles-Lettres, Geography, and daily Composition in French.

TERMS.

The entire scheme of instruction, with board, mending, books in the French and Italian languages, the same in Latin and Greek Classics, Stationary, (no extra charges whatever,) per annum, \$450.

Pupils have the privilege of omitting, wholly or temporarily, Music, Drawing, Dancing, for which deductions are made: for Music \$100, Drawing \$40, Dancing \$40 per annum.

SCHOOL FOR COLORED GIRLS,

UNDER THE DIRECTION OF THE SISTERS OF PROVIDENCE.

The Sisters of Providence are a religious society of colored women, established in Baltimore, in June, 1829. The present number of Sisters is 15, besides 2 novices.

Besides the care bestowed on the religious education of their pupils, they teach them English, French, Cyphering and Writing, Sewing in all its branches, Embroidery, Washing and ironing.

TERMS.

Boarding and tuition, monthly, payable in advance,	\$4 00
Fuel for the winter quarter,	1 00
Half-boarding and tuition, monthly, payable in advance,	2 00
Fuel for the winter quarter,	50

DAY SCHOLARS.

Tuition quarterly, payable in advance,	\$2 00
Fuel for the winter quarter,	50
For the use of books, day scholars pay annually, .	37

Boarders pay an extra charge for books and stationary, the care of the sick, washing and mending—unless parents choose to attend to these objects themselves—the whole may be furnished by the school for the sum of \$24 annually,—but in case of protracted sickness the doctor's bill is added.

The pupils are to be provided at their entrance with bed and bedding, or are furnished by the Sisters for \$8.

CHARITABLE INSTITUTIONS.

ST. MARY'S FEMALE ORPHAN ASYLUM and Free School, Franklin street, Baltimore, which supports 50 orphans, and affords daily instruction to about 220 poor children. It is served by five Sisters of Charity. Sister MARY MAURICE, *Sister Servant*.

HOSPITAL FOR THE INSANE, under the care of ten Sisters of Charity, in Front street, Baltimore. Sister MARY OLYMPIA, *Sister Servant*. The Sisters having retired from the Maryland Hospital which belongs to the State, have purchased several acres of ground in a very eligible and healthy spot, on the skirts of the city, where they intend to open a hospital, as soon as the buildings can be prepared for the purpose. At present, they occupy a house in Front street, in which only a few patients can be accommodated.

BALTIMORE INFIRMARY, connected with the Medical College, in which there are generally from 50 to 60 patients. The house is served by 7 Sisters of Charity. Sister AMBROSIA, *Sister Servant*.

ST. JOHN'S ASYLUM and Free School, connected with the Academy in Frederick city. It has 13 orphans and 75 pupils. This institution and the Academy adjoining it are served by 8 Sisters of Charity. Sister ROSE, *Sister Servant*.

FREE SCHOOL, at the Convent of the Visitation, Georgetown, D. C., in which upwards of 100 girls receive daily instruction.

ST. VINCENT'S ASYLUM and Day School in Washington, D. C., attended by 5 Sisters of Charity. Sister MARTHA, *Sister Servant*. There are 40 orphans and 120 pupils in the establishment.

AT MT. ST. MARY'S COLLEGE, 5 Sisters of Charity are employed in superintending the household department and the infirmary. Sister FELICITAS, *Sister Servant*.

FREE SCHOOL for girls at St. Joseph's, near Emmitsburg, average number of Pupils, 50.

CATHOLIC MALE FREE SCHOOL, in Saratoga street, Baltimore—which is attended by 100 poor children.

CATHOLIC FEMALE FREE SCHOOL, near St. Patrick's Church, Fell's Point, Baltimore, in which about 100 pupils receive daily instruction.

SUNDAY SCHOOL for girls, Franklin street, Baltimore.

SUNDAY SCHOOL for colored girls in Baltimore.

MALE ORPHAN ASYLUM.—A large building has been erected in Baltimore and will soon be completed, which is intended for the education of male orphans. The institution will be under the care of the Sisters of Charity.

CHARITABLE RELIEF SOCIETY.

"This charitable association has for its great object, the visiting of the sick, and particularly the poor sick, in order to afford them spiritual assistance and consolation; and as far as in its power temporal relief."

The association consists, at present, of 70 members.

FEMALE MUTUAL RELIEF SOCIETY.

"Before all things have a mutual charity among yourselves, for charity covereth a multitude of sins." 1 *Peter*, ch. iv.

The principal object of this association, as its name indicates, is to provide for its members a resource in the time of sickness. Besides the temporal assistance afforded to them, they enjoy many spiritual advantages. Since the establishment of the Society, upwards of five hundred dollars have been appropriated for the relief of the sick. There are at present 112 members in the Society.

LADIES' ORPHAN SOCIETY.

The object of this association, is one of a most benevolent character, to aid the funds of "St. Mary's Female Orphan Asylum and Free School," in Franklin street.

St. James' Indigent and Sick Society.

This association has for its object to relieve the wants of the poor and sick. It was established in 1838.

CALVERT MALE BENEFICIAL SOCIETY.

The object of this association, is to afford relief to its members, when prevented by sickness from pursuing their ordinary occupations, and to provide after their death for the assistance of their widows and orphans.

TOBIAS SOCIETY.

This charitable association has for its object the decent burial of Catholic coloured persons. It is governed by excellent regulations tending to the practice of religion and the special exercise of fraternal charity.

MUTUAL RELIEF SOCIETIES**For Colored Persons in Baltimore.**

The monthly contributions of those who belong to these societies, form a fund which is applied to the relief of the members in the time of sickness, and after death, to the payment of their funeral expenses. There are two institutions of this kind among the Catholic colored people of Baltimore.

RELIGIOUS INSTITUTIONS.

CATHEDRAL FUND ASSOCIATION.

The object of this association is, to collect money to reduce the debt of the Cathedral in Baltimore, complete the building and enclose and improve the grounds. It has been in existence eighteen months, during which period about \$5,000 have been subscribed for the above mentioned purposes. The Board of Managers has been increased to the number of seventy-two, six for each ward in the city, in order to facilitate the collection of funds. They evince much zeal in the discharge of their duties, and as an evidence of the active spirit which prevails among them, as well as of the liberality of the Baltimoreans to whom they have appealed, may be mentioned the beautiful iron-railing which will shortly be completed, and which will have the double effect of ornamenting and protecting the Cathedral-grounds.

Catholic Tract Society of Baltimore.

The ends contemplated by this association are, "to encourage virtue, to expose misrepresentation, and give a more extensive circulation to the doctrines of the Roman Catholic religion." Any person may become a member of the society by subscribing one dollar annually to the funds. For this sum he will be entitled to three copies of every tract issued from the press.

Since the commencement of this Society in December, 1839, it has published a tract regularly every month, and its publications have been of such a character as effectually to promote the great objects of its institution. The encouragement, however, which it receives in a pecuniary point of view, is chiefly confined to the city of Baltimore, though an appeal has been made for support to the Catholic body spread throughout the United States. They are all interested in its beneficent operations, and indeed, equally so with the conductors of the society. It is, therefore, much to be desired, that the Rev. Clergy of the different dioceses will awaken an energetic spirit among their flocks, in relation to this excellent work, and obtain for it their active co-operation. Subscribers' names may be forwarded to the Secretary, Rev. P. S. SCHREIBER, Cathedral, and their contributions, to the Treasurer, Mr. BENEDICT I. SANDERS, South Frederick street, near Pratt, Baltimore.

Maryland Catholic Temperance Association.

This association was organized at St. Peter's Church, in Baltimore, on the 19th of July, 1840, and has been productive of much good. It numbers at present 400 members. The pledge which they take, obliges them to abstain from all ardent spirits, and in the use of other beverages that may have an intoxicating effect, not to go beyond the bounds of moderation. Even these drinks must be laid aside by those individuals who would be exposed by the use of them to fall into excess.

CATHOLIC TEMPERANCE SOCIETY of Washington, D. C.

**CATHOLIC CIRCULATING LIBRARY
Of Baltimore.**

This institution was established in Baltimore, on the 27th of September, and opened on the 5th of October, 1840. Its object is to afford the Catholic community of that city and others who may wish to avail themselves of it, greater facilities of religious, moral and useful instruction, than are presented by other libraries, either public or private. Our public literary collections contain but few books that could be put into the hands of an individual who is in search of information relative to the doctrines and practices of the Catholic church, and offer no greater advantages to those whose inclinations lead them to study assiduously the science of the saints. On the other hand, private libraries are not sufficient to meet the wants of a reading community, nor are they always accessible to the literary and religious student. To supply these deficiencies, the CATHOLIC CIRCULATING LIBRARY OF BALTIMORE will be furnished with works sufficiently numerous and various to meet the wants of the people, and at the same time calculated to promote the end of its institution, the communication of sound and useful knowledge.

The Library is to be kept at the residence of the Most Rev. Archbishop, corner of Charles and Mulberry streets, and is under the superintendence of the Rev. Chas. I. White, Librarian. Donations, either in money or books, are earnestly solicited.

Any person who pays one dollar a year, will be entitled to the use of the books in the Library, according to the rules. Non-subscribers will pay for the use of books, at the rate of five cents a week.

Application for books must be made to the Librarian during the forenoon, from 8 till 11 o'clock.

BROTHERHOOD OF ST. ALOYSIUS.

This Society has for its object, to promote the practice of religion and the frequentation of the Sacraments among young men who profess the Catholic religion. It was lately established in Baltimore.

RECAPITULATION.

Churches,	56
Chapels,	12
Churches building,	2
Other stations,	10
Clergymen on the mission	38
Clergymen otherwise employed,	31
Ecclesiastical Seminaries,	4
Literary Institutions for young men,	5
Female religious institutions,	5
Female Academies,	9
Charitable institutions,	21
Religious institutions,	6

DIOCESS OF RICHMOND.

THE Diocese of Richmond which embraces the state of Virginia, was formed in the year 1820. The Most Rev. Samuel Eccleston, Archbishop of Baltimore, has the administration of it during the vacancy of the See.

CHURCHES AND CLERGY.**VIRGINIA.**

Richmond, Henrico Co.—St Peter's—Service every Sunday—
Rev. Timothy O'Brien, Rev. John O'Brien.

Petersburg, Dinwiddie Co.—An elegant brick church has been erected here, and is nearly completed.

Norfolk, Norfolk Co.—St. Mary's—Service every Sunday—
Rev. A. Hitselberger.

Portsmouth, Norfolk Co.—St. Paul's—Service every Sunday—
Rev. W. Moriarty.

Martinsburg, Berkely Co.—Rev. Richard Whelan, who attends occasionally, *Winchester*, *Waterford*, and other stations.

Harper's Ferry, Jefferson Co.—St Peter's, } Attended from
Bath, Morgan Co.—St. Vincent's, } Martinsburg.

Hampshire Co. } Attended occasionally from Cumberland,
 Hardy Co. } Maryland.
 Wheeling, Ohio Co.—Service every Sunday—Rev. James
 Hærner.

FEMALE ACADEMIES.

St. Vincent's Female Benevolent School.

MARTINSBURG, VA.

Sister Basilia, Directress.

This School, under the care of three Sisters of Charity, was established at Martinsburg, Berkely County, Va. in January, 1838. The system of instruction embraces Spelling, Reading, Writing, Grammar, Composition, Arithmetic, Geography, History, Philosophy, and Fancy Needle and Bead work, and Tapestry.

TERMS.

Board, tuition, &c. per annum,	\$90 00
Materials for tapestry, if learned,	5 00
Books and other materials charged as given.	

FOR DAY SCHOLARS.

Entrance, per annum, for fuel, servants' wages, &c.	\$2 00
Monthly advance for quills, ink, &c.	12½
Tapestry, if learned,	5 00
Materials per annum,	5 00
Other Fancy work, if learned,	5 00

Each boarder is required to bring with her a sufficient supply of clothing for the season, with at least four towels, and if parents desire that their further wants in this particular be supplied by the directress of the school, they will please leave on deposit a sum sufficient for the purpose. Books will be furnished on terms as moderate as possible, and it is preferred for many reasons, that they be purchased at the school. The annual vacation commences on the 1st of July, and the duties of the school are resumed on the 1st of August. During the recess, and at no other time, are children from a distance allowed to leave the school, and no deduction is ever made for such absence, as the expenses of the institution must continue, and it is optional with the parents to take their children home, or leave them with the Sisters. Nor is any deduction whatever made, in case a child leave school after having commenced a quarter.

All communications to be addressed, postage paid, to the "Directors of St. Vincent's School," or to the subscriber.

RICHARD WHELAN.

St. Joseph's Female Academy,

RICHMOND, VA.

Sister Mary Damian, Directress.

This institution is situated on Shockoe Hill, corner of I and 4th streets, in a most delightful and healthy part of the city of Richmond. It is under the care of three Sisters of Charity. Their object is to implant moral and religious principles, together with those of a literary and scientific education, and thus to prepare their pupils for domestic society. As lucre does not enter into their views, being bound by their institute to the service of their neighbour, their terms for boarders and day scholars are very moderate, and any surplus which may accrue over the expenses are devoted to the education and support of the Orphan and the Fatherless.

The course of studies in this institution embraces Orthography, Reading and Writing, Grammar, Composition, Ancient and Modern History, Geography, Practical and Rational Arithmetic, Botany, Natural Philosophy, Chemistry. Pupils are also taught Plain and Ornamental Needle-work, Tapestry, Embroidery, Artificial Flower or Shell-work, &c. &c. The government of the school is mild, but firm and regular. Pupils of every religious denomination are admitted into the institution; but no conversation on the subject of religion allowed at any time.

Boarders will not be permitted to visit or receive visits, without the written consent of the parents or guardians, and they will always be required to return to the institution before night.

There will be but one annual vacation, at the commencement of which, premiums of merit will be distributed among such of the young ladies as have distinguished themselves during the academical year. The vacation will commence on the 1st of July, and end on the 15th of August. No deduction will be made for the boarders during this time, as they are at liberty to remain at the institution if they prefer it.

TERMS.*Semi-annually in advance.*

Boarding, tuition, use of bed and bedding, and	
doctor's fees per annum,	\$106 00

DAY SCHOLARS.

First Class—Embracing Orthography, Reading, Writing, Grammar, Arithmetic, per quarter, in advance, \$4 00

Second Class—Orthography, Reading, Writing, Grammar, Letter-Writing, History, Geography, Practical and Rational Arithmetic, 5 00

Third Class—Orthography, Reading, Writing, Grammar, Ancient and Modern History, Geography, Practical and Rational Arithmetic, Composition, Botany, Natural Philosophy and Chemistry. 6 00

No charge for day scholars during the vacation.

EXTRA CHARGES.

Drawing and Painting, \$4 00

Painting on Velvet, 6 00

Chenille Embroidery, 3 00

Shell-work, 6 00

Artificial Flowers, 5 00

Stationary, 50

Fuel for the season, 1 00

All letters addressed (post paid) to the Directress, or to
REV. T. O'BRIEN.

ST. MARY'S SCHOOL FOR GIRLS, in Norfolk, under the charge of three Sisters of Charity. Sister JULIA, *Sister Servant*. The number of pupils is between 40 and 50.

CHARITABLE INSTITUTIONS.

ST. JOSEPH'S ORPHAN ASYLUM, in Richmond, attached to St. Joseph's Academy, contains 8 orphans.

ST. MARY'S ASYLUM for female orphans, connected with St. Mary's school in Norfolk. There are 7 orphans in the establishment.

INFIRMARY at Richmond, under the care of four Sisters of Charity. Sister JOSEPHINE, *Sister Servant*. The average number of patients is 40.

BENEVOLENT FUND SOCIETY, in Norfolk, for the support of indigent families. It continues to do much good.

RECAPITULATION.

Churches, 7

Churches Building, 1

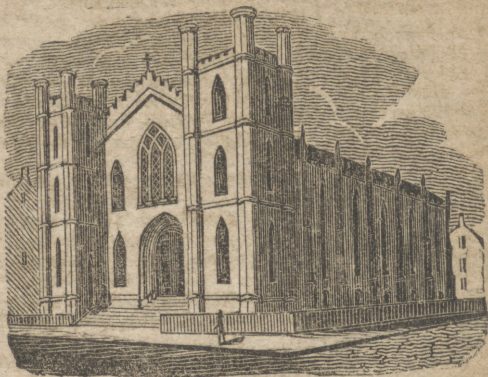
Stations occasionally visited, 12

Clergymen on the mission, 6

Female Academies, 3

Charitable institutions, 4

DIOCESS OF PHILADELPHIA.



ST. JOHN'S CHURCH.

THE Diocess of Philadelphia, which includes the States of Pennsylvania and Delaware, and the western portion of the State of New Jersey, was created in 1808. The present incumbent is the Right Rev. Dr. Conwell, with whom the Right Rev. Dr. Kenrick has been associated as Coadjutor and Administrator.

CHURCHES AND CLERGY.

PENNSYLVANIA.

Right Rev. Henry Conwell, D. D. *Bishop of Philadelphia.*

Right Rev. Francis Patrick Kenrick, D. D. *Bishop of Arath and Coadjutor of the Bishop of Philadelphia.*

Very Rev. Edward Barron, D. D. *Vicar General.*

Rev. Francis X. Gartland, *Secretary.*

Philadelphia. { St. Mary's, { Very Rev. E. Barron, D. D.
Rev. Charles J. Carter.
Rev. John P. Dunn.

St. Joseph's, { Rev. Peter Havermans, S. J.
Rev. Felix Barbelin, S. J.

St. Augustin's, { Rev. P. E. Moriarty, D. D. O. S. A.
Rev. Thomas Kyle, O. S. A.
Rev. John O'Dwyer, O. S. A.

Holy Trinity—Rev. Otho Borgess.

St. John the Evang. { Rev. F. X. Gartland.
Rev. E. J. Sourin.

St. Michael's. { Rev. Terence J. Donaghoe.
Rev. William Loughran.

St. Francis Xavier's—Rev. William Whelan.

St. Patrick's Chapel—Rev. Daniel F. X. Devitt.

Church of St. Philip of Neri, not yet completed.—Rev. John P. Dunn of St. Mary's is to be the pastor.

Beaver, Beaver Co.—SS. Peter and Paul—Rev. Andrew Gibbs.

Bedford, Bedford Co.—St. Thomas, twice a month—Rev. Thomas Heyden.

Bellefonte, Centre Co.—St. John the Evang. twice a month—Rev. Patrick Nugent.

Blairsville, Indiana Co.—SS. Simon and Jude, twice a month—Rev. Jacob A. Stillinger of Youngstown.

Brownsville, Fayette Co.—St. Peter's, twice a month—Rev. Michael Gallagher.

Butler, Butler Co.—St. Peter's—Rev. Ferdinand Kuhr.

Cameron's Bottom, Indiana Co.—St. Patrick's, once a month.—Rev. Terence M'Girr.

Carlisle, Cumberland Co.—St. Patrick's, once a month—Rev. Patrick Maher of Harrisburgh.

Carbondale, Luzerne Co.—St. Rose of Lima, three times a month—Rev. H. Fitzsimmons.

Chambersburg, Franklin Co.—Christ's Church—Rev. James A. Miller.

Chartier's Creek, Alleghany Co.—St. Philip's, once a month—Rev. A. Gibbs.

Cherry Township, Lycoming Co.—St. Basil's, attended occasionally—Rev. J. V. O'Reilly of Friendsville.

Clearfield, Clearfield Co.—St. Francis of Assissium, once in two months—Rev. P. Nugent of Bellefonte.

Columbia, Lancaster Co.—St. Peter's, twice a month—Rev. Bernard Keenan of Lancaster.

Conewago, Adams Co.—Church of the Sacred Heart—Rev. Matthew Lekeu, S. J. Rev. Michael Dougherty, S. J. Rev. Virgil Barber, S. J. and Rev. Francis Henry Kendeler.

Cussewago Creek, Crawford Co.—St. Philip Beniti—Rev. P. Prendergast, of Erie.

Derry Township, Westmoreland Co.—Our Lady of Mount Carmel, occasionally—Rev. J. A. Stillinger of Youngstown.

Doe Run, Chester Co.—St. Malachy's, once a month—Rev. B. M'Cabe of West Chester.

Easton, Northampton Co.—St. Bernard's, once a month—Rev. James Maloney.

Ebensburgh, Cambria Co.—St. Patrick's, once a month—Rev. P. Lemké of Loretto.

- Elizabethtown*, Lancaster Co.—St. Peter's, once a month,—Rev. P. Maher of Harrisburgh.
- Erie*, Erie Co. { Immac. Concep. (Ger.)—Rev. J. Leviz, O.S.F.
Chapel, (English)—Rev. Pat'k Prendergast.
- Elk Creek*, Erie Co.—St. Francis of Assissium's, once in six weeks—Rev. John Leviz, O. S. F. of Erie.
- Free Port*, Butler Co. St. Mary's, once a month—Rev. J. Cody of Sugar Creek Township.
- Frenchville*, Clearfield Co.—St. Mary's, occasionally—Rev. P. Nugent of Bellefonte.
- Friendsville*, Susquehannah Co.—St. Francis Xavier's, once a month—Rev. J. V. O'Reilly.
- Gettysburgh*, Adam's Co.—St. Francis Xavier's,—Rev. M. Dougherty of Conewago.
- Goshenhoppen*, Berk's Co.—Church of the Most Holy Sacrament—Rev. Augustus Balli, S. J. and Rev. ———
- Grampian Hills*, Clearfield Co.—St. Bonaventure's—Rev. P. Nugent of Bellefonte.
- Harman's Bottom*, Bedford Co.—St. John the Baptist's, once a month—Rev. T. Heyden of Bedford.
- Harrisburgh*, Dauphin Co.—St. Patrick's twice a month—Rev. P. Maher.
- Harford Township*, Delaware Co.—St. Dennis, twice a month—Rev. J. Balfé, D. D. of St. Charles' Seminary.
- Hart's Sleeping Place*, Cambria Co.—St. Joseph's, once a month—Rev. P. Lemké of Loretto.
- Haycock*, Buck's Co.—St. John the Baptist's, once a month—Rev. James Maloney of Easton.
- Huntingdon*, Huntingdon Co.—Church of the Holy Trinity, once a month—Rev. J. Bradley of Newry.
- Jefferson*, Cambria Co.—St. Bartholomew's, twice a month—Rev. P. Rattigan of Johnstown.
- Johnstown*, Cambria Co.—St. John Gualberts, once a month—Rev. P. Rattigan.
- Lancaster*, Lancaster Co.—St. Mary's—Rev. B. Keenan.
- Lebanon*, Lebanon Co.—St. Mary's, once a month—Rev. F. X. Marshall of Reading.
- Lewistown*, Mifflin Co.—All Saints, once in two months—Rev. P. Nugent of Bellefonte.
- Littlestown*, Adams Co.—St. Aloysius', twice a month—Rev. M. Dougherty of Conewago.
- Little York*, York Co.—St. Patrick's—Rev. P. Rafferty.
- Loretto*, Cambria Co.—St. Michael's—Rev. P. Lemké.
- Manayunk*, Philadelphia Co.—St. John the Baptist's—Rev. D. Mulholland.
- Massillon*, Berk's Co.—St. Henry's, once a month—Rev. F. X. Marshall of Reading.
- Meadville*, Crawford Co.—St. Hippolytus'—once in nine weeks—Rev. J. Leviz, O. S. F. of Erie.

- Mercer*, Mercer Co.—St. Raphael's, monthly—Rev. A. Gibbs.
- Milton*, Northumberland Co.—St. Joseph's, twice a month—Rev. Daniel Magorien.
- M^cSherry's Town*, Adams Co.—Chapel, attended from Conewago.
- Monongahela City*, Washington Co.—Chapel, once a month—Rev. M. Gallagher of Brownsville.
- Mount Pleasant Township*, Wayne Co.—St. Juliana's, once a month—Rev. H. Fitzsimmons of Carbondale.
- Mountain Church*, Cumberland Co.—St. Ignatius', once a month—Rev. M. Dougherty of Conewago.
- Norristown*, Montgomery Co.—St. Patrick's, three times a month—Rev. Patrick Donahue.
- Newry*, Huntingdon Co.—St. Patrick's, three times a month—Rev. James Bradley.
- Oil Creek*, Crawford Co.—St. Stephen's—Rev. P. Prendergast.
- Paradise*, Adam's Co.—Chapel—Rev. J. W. Beschter, S. J.
- Path Valley*, Franklin Co.—St. Ferdinand's, once a month—Rev. T. Heyden of Bedford.
- Phoenixville*, Chester Co.—Church not yet built, once a month—Rev. P. Donahue of Norristown.
- Pigeon Hill*, Adams Co.—St. Mary's Chapel—attached to College Retreat.
- Pine Creek*, Alleghany Co.—St. Mary's, attended occasionally from Pittsburgh.
- Pittsburgh*, Alleghany Co.—St. Paul's—Rev. John O. Reilly, and Rev. William Ivers.—St. Patrick's—Rev. Edward F. Garland.—St. Philomena's—Rev. F. X. Tschenhens and Rev. Peter Czakert.
- Pottsville*, Schuylkill Co.—St. Patrick's—Rev. Edward Magennis and Rev. Hugh Gallagher.
- Reading*, Berk's Co.—St. Peter's, twice a month—Rev. F. X. Marshall.
- Red Bank*, Clarion Co.—St. Nicholas Tolentino's, once a month—Rev. J. Cody of Sugar Creek Township.
- Shamokin*, Northumberland—Church not dedicated, once a month—Rev. D. Magorien of Milton.
- Shippenville*, Clarion Co.—St. Michael's, four times a year—Rev. F. Kuhr of Butler.
- Silver Lake*, Susquehanna Co.—St. Augustine's, once a month—Rev. J. V. O'Reilly of Friendsville.
- Sugar Creek Township*, Armstrong Co.—once a month—Rev. J. Cody, Worthington the nearest Post Office.
- Tamaqua*, Schuylkill Co.—St. Jerome's once a month—Rev. J. Maloney of Easton.
- Waynesburgh*, Franklin Co.—St. Andrew's, once a month—Rev. J. A. Miller of Chambersburgh.
- Waynesburgh*, Green Co.—St. Anne's, once a month—Rev. M. Gallagher of Brownsville.

Westchester, Chester Co.—Christ's Church, twice a month,—
Rev. B. M'Cabe.
Warren County—Attended occasionally from Erie.
Youngstown, Westmoreland Co.—St. Vincent of Paul's—
twice a month, Rev. J. A. Stillinger.

DELAWARE.

Wilmington—St. Peter's—Rev. Patrick Reilly.
New Castle—St. Peter's, once a month—Rev. P. Reilly.
Concord—Chapel, once a month—Rev. B. M'Cabe of West
Chester, Pa.
Coffee Run—St. Mary's—Vacant.

NEW JERSEY.

Pleasant Mills—Church of the Assumption, once a month—
Rev. W. Loughran of St. Michael's, Philadelphia.
Trenton—St. John the Baptist's, three times a month—Rev.
John Gilligan, who attends also, occasionally, two or three
other minor missions.

ECCLESIASTICAL AND LITERARY INSTITUTIONS.

THEOLOGICAL SEMINARY

Of St. Charles Borromeo—Philadelphia.

INCORPORATED IN 1838.

This institution, the immediate object of which is to educate candidates for the ministry, in order to supply the missions of the Diocese of Philadelphia, is conveniently and pleasantly situated at the N. E. corner of Schuylkill 5th and Race streets. It had been in existence on a limited scale since 1832, but in order to place it on a more secure and permanent foundation, and to extend the sphere of its usefulness, application was made in 1838 to the Legislature of Pennsylvania, and a charter of the most liberal description was obtained, and about the same time the present building was purchased. The institution is under the superintendence of a board of Managers, of which the administrating Bishop of the Diocese is *ex-officio* President. The acting President of the Seminary and the Professors of Theology and Scripture, are also *ex-officio* members of the Board. Five lay gentlemen complete the number of the Managers. This establishment looks for its support, principally to the voluntary, annual and

other contributions of the faithful of the diocese, for whose benefit it has been established. The annual subscription is \$1; life subscription \$15. A considerable amount has been thus far received from the diocese at large, from these and other sources, but not sufficient to support the institution. The deficit has been supplied mainly by generous donations from religious associations on the continent of Europe. Considering the small amount of the annual subscription, the great importance of the object in view, and the number of Catholics in the diocese of Philadelphia, which cannot fall short of 100,000, it is confidently expected that auxiliary Societies will be efficiently and permanently organized throughout every part of this extensive diocese, so as to afford to St. Charles' Seminary, a constant and liberal support, and to render it independent of aid from abroad, which ought not to be looked for, and cannot always be depended upon, considering the numberless demands made upon foreign sources by the various missions throughout the world. Certain it is, that there is no religious establishment more entitled to the cordial and generous support of the faithful, than a theological seminary.

By a resolution of the Board of Managers of this institution, a *single bourse*, that is, the right to present one student to receive ecclesiastical education and maintenance for five years, may be secured by the payment of \$500; and a *perpetual bourse* may be founded by a donation of \$2000. A perpetual bourse gives the privilege, a privilege descending to the legal heir forever, of always having one student in the Seminary. Gentlemen not of the diocese of Philadelphia, wishing to study for the ecclesiastical state, will be received for \$150 per annum, payable semi-annually in advance. The number of students at present in the institution is 22.

BOARD OF MANAGERS.

Right Rev. Dr. Kenrick, *President of the Board.*

Rev. Michael O'Conner, D. D. *Vice Pres't. of the Board and Pres't of the Seminary.*

Rev. Joseph Balfe, D. D. *Professor of Theology.*

Rev. Edward J. Sourin, A. M. *Professor of Scripture and Secretary of the Board.*

M. A. Frenaye, *Treasurer.*

John Keating.

Joseph Dugan.

John Diamond.

Michael Magrath.

Rev. Peter Steinbacher resides at the Seminary, and is *Professor of Moral Philosophy and of the German and French Languages.*

ST. MARY'S SEMINARY FOR BOYS,

WILMINGTON, DELAWARE.

This Seminary is situated in a retired, elevated and delightful part of the northern suburbs of this proverbially healthy city. The building is capable of accommodating 40 students; the play-ground is large; the Brandywine passes within a few hundred paces, on whose banks the students are often allowed to spend their hours of recreation, always accompanied by the principal or assistant teacher.

The course of studies embraces all the branches of a good English, Mathematical and Classical education, viz: English Orthography, Reading, Grammar, Composition, Geography, History, Writing, Arithmetic, Algebra, Geometry, Plane Trigonometry, Surveying, Greek and Latin.

Strict attention will constantly be paid to the health, and to the moral and literary improvement of each student.

TERMS AND REGULATIONS.

The annual pension for board, tuition in all the branches above specified, washing, mending linen and stockings, and use of bedding, is \$150.

Books, stationary, clothes if ordered, and, in case of sickness, medicine and doctor's fees, will form extra charges.

Payments will be made semi-annually in advance.

The age of admission is from 9 to 15 years.

Students entering in the Spring, must bring with them three suits of Summer clothing; those entering in the Fall, will bring with them three suits of Winter-clothing. All are required to have six shirts, six pairs of stockings, six towels, six handkerchiefs, and three pairs of shoes or boots.

The scholastic year will commence on the 16th of August, and terminate in the first week of July. No deduction will be made for absence during the vacation.

REFERENCES.—Right Rev. Dr. Kenrick, Rev. Messrs. Gartland, Sourin, Carter, Donoghue, Devit, of *Philadelphia*: Very Rev. Dr. Power, Rev. Messrs. Quarter and Byrne, *New York*: Rev. J. O'Donnel, *Brooklyn*: Rev. P. Moran, *Newark*, *N. J.* Rev. J. Kelly, *Albany*.

REV. P. REILLY, *Principal*.

St. Joseph's English and Classical Academy,

WILLING'S ALLEY, PHIL.

The Jesuit Fathers who are stationed at St. Joseph's church, have opened an English and Classical Academy. An institution of this kind, where Catholic parents could

safely place their sons for education, without the fear of their being continually, or at least, occasionally insulted on account of their religion, has been long needed in Philadelphia. We doubt not that St. Joseph's Academy, while it will supply this desideratum, will at the same time, under the skilful management of the Fathers of the Society of Jesus, be enabled to impart to our Catholic youth, for whose especial benefit it is intended, as sound and thorough an education, as any other institution of the kind in this country. We anticipate great good from this school, should it only meet with that liberal support, which it is the interest of the Catholic community of Philadelphia to give to it, and which we are satisfied it will receive.

ST. PETER'S BOARDING SCHOOL

For Young Ladies.

WILMINGTON, DELAWARE.

This school is conducted by the Sisters of Charity, to whom it belongs. It is situated on Quaker Hill, a most delightful and healthy part of the city. The building is large; the play ground is spacious and well arranged for amusement and recreation. The number of scholars varies from twenty to thirty, most of whom are under the age of twelve years.

The course of instruction comprises Orthography, Reading, Writing, Arithmetic, English Grammar, Geography, Ancient and Modern History, Plain and Fancy Needle-work, &c. &c.

TERMS.

Boarding and tuition, as also washing and mending, per annum, \$100—payable half-yearly in advance.
For bed and bedding unless provided by parents, \$6 yearly.

CHARITABLE INSTITUTIONS.

ST. JOSEPH'S ORPHAN ASYLUM,

PHILADELPHIA.

THIS institution which occupies a large and commodious building erected within the last two or three years, for this express purpose, at the S. W. corner of Spruce and Seventh sts. is under the charge of six Sisters of Charity, Sister Petronilla, *Sister Servant*. It was founded in 1807, and a Society was formed and chartered by the Legislature to aid in its support. The corporate name of the Society is: "*The Roman Catholic Society of St. Joseph for educating and maintaining poor*"

orphan children." The affairs of the Society are in the hands of a Board of Managers, who are annually elected on the 19th of March, the feast of St. Joseph. The annual subscription of members of the Society is \$3—\$25 constitutes a life-subscriber. There are at present 97 destitute female orphan children in this establishment. The regular income of the institution from real estate, annual subscriptions, &c. is by no means sufficient for its support.

ST. JOHN'S ORPHAN ASYLUM was established in 1829. In 1833, application was made to the Supreme Court of Pennsylvania and a charter obtained, incorporating the Board of Managers of *The St. John's Orphan Asylum*. This institution is located in Chestnut street between 12th and 13th, in the building well known in Philadelphia as "*The Gothic Mansion*," which was purchased for this purpose previous to the application for a Charter. It maintains at present 60 destitute male orphan children. It is supported, like St. Joseph's Asylum, by voluntary contributions principally, and the proceeds of some real estate, which has been bequeathed to the institution. The regular income from these sources is, however, not sufficient to support the institution, upon which there is a debt of \$10,000. It is under the care of eight sisters of Charity, *Sister Mary Aloysia*, *Sister Servant*. Besides the charge of the Asylum, they have also the direction of two day schools, viz:

ST. JOHN'S DAY SCHOOL FOR BOYS, which is kept in one of the apartments of St. John's Asylum, and is attended by 50 boys from 4 to 10 years of age, and

ST. JOHN'S DAY SCHOOL FOR GIRLS, which numbers about 120 scholars. This school occupies a considerable portion of the basement of St. John's Church, where the sisters have also a class for young women, who live at service, and who wish to be instructed in reading and writing. This class assembles twice in the week and numbers from 30 to 40 members—much good has been effected by it.

ST. MARY'S FREE SCHOOL, is situated in Sixth street, near Spruce, in the building formerly occupied by St. Joseph's Asylum—is under the direction of the Trustees of St. Mary's church, and is supported by some legacies left to them in trust for the purpose. Three Sisters of Charity have the charge of it; *Sister Sebastian*, *Sister Servant*. The number of female children who attend it, is about 200. The Sisters of this school have also a class of young women similar to that at St. Johns, which assembles twice in the week.

ST. PAUL'S ORPHAN ASYLUM AND DAY SCHOOL in Pittsburgh, is under the charge of four Sisters of Charity; *Sister Mary Chrysostom*, *Sister Servant*. It maintains 20 female orphans, and affords instruction to 125 children.

ST. MARY'S SCHOOL in Pottsville, Pa. under the charge of two Sisters of Charity; Sister Mary Irene, *Sister Servant*.

ST. PETER'S DAY SCHOOL in Wilmington, Delaware, under the charge of one of the Sisters from the Boarding School for Young Ladies.

Pennsylvania Catholic Total-Abstinence Society.

FOUNDED JUNE 25TH, 1840.*

Encouraged by the many beneficial results that have every where followed the total-abstinence movement in Ireland, and urged thereto by the repeated and pressing solicitations of several of his clergy, the Right Rev. Dr. Kenrick, in the month of June of the past year, issued a Pastoral, directed particularly against the infatuating and destructive vice of intemperance; in which he expressly encouraged and invited the pastors of the various congregations, throughout the diocese under his charge, to imitate the zeal of their brethren across the atlantic, and, by the establishment of total-abstinence or other kindred societies, to do all in their power towards the effectual suppression of this soul-destroying vice. The effects of the stand thus taken by this zealous prelate, have been most glorious, and peculiarly gratifying to every friend of morality and religion, and the blessings of thousands are upon him. Up to the 1st of last October, over 10,000 certificates of total-abstinence had been distributed among the clergy of the diocese, and almost all of them taken. In most instances the pastors themselves were the first to take the pledge, in order to set an example to their respective flocks. In Philadelphia alone, more than 5000 individuals had joined the Society; and here, as well as elsewhere, many persons of standing and respectability of both sexes had joined in the holy work, as an encouragement to others. Every where it is remarkable with what wonderful fidelity the pledge has been kept, but very few instances being known of its violation.

On all sides, we are assured, are to be seen the evidences of the beneficial effects of this Society, particularly, however, among the poor, many of whom have been greatly improved both morally and physically by this glorious movement. And instead of looking upon their pledge as a substitute for those channels of grace, which Christ has left to his Church for the benefit of poor sinners, as it was feared they would, many are now hastening to the sacraments, who had been long absent from them, because they had not the courage to do of themselves, that which they are now encouraged to do by the

* Communicated for the Directory.

force of the united example of so many disinterested individuals. So long as they were unwilling to resign the infatuating cup, they could not get the better of their bad habits: and now having determined to renounce the cause of their sin, they seek in the grace of the sacraments the strength to be faithful to their resolutions, that strength which can come from God alone.

The principles upon which this society has been established, are; that while the moderate use, and consequently the manufacture and the sale of vinous, malt or distilled liquors are of themselves lawful, yet considering the great prevalence of the vice of intemperance, and considering also the fact that nothing short of total abstinence will, generally speaking, suffice for the cure of persons of intemperate habits, at the same time daily experience proving the difficulty of inducing such persons to take this first step towards a thorough reformation; the generality of the members of the society, actuated by motives of the purest charity towards their brethren, unite together and voluntarily, and without any actual necessity on their own part, pledge themselves before the minister of God to abstain entirely from the use of all intoxicating drinks, in order thereby to induce them to follow their example, for whom the pledge of total abstinence is, in a manner, almost indispensably necessary.

TEMPERANCE SOCIETY at Pottsville, Pa. established on the 21st of March, 1840.

RECAPITULATION.

Churches,	-	-	-	-	-	80
Chapels,	-	-	-	-	-	11
Clergymen on the mission,	-	-	-	-	-	57
Clergymen otherwise employed	-	-	-	-	-	2
Ecclesiastical seminary,	-	-	-	-	-	1
Clerical students,	-	-	-	-	-	22
Academies for boys,	-	-	-	-	-	2
Female academies,	-	-	-	-	-	1
Schools,	-	-	-	-	-	6
Orphan asylums,	-	-	-	-	-	3
Religious associations,	-	-	-	-	-	2

DIOCESS OF BOSTON.

THIS diocese which includes all the New England states, is governed by the Rt. Rev. Benedict Fenwick.

CHURCHES AND CLERGY.

MASSACHUSETTS.

- Boston.* { Cathedral of the Holy Cross—Rt. Rev. B. Fenwick, Very Rev. William Tyler, Rev. Mr. Fennelly, Rev. Richard Hardy, Rev. J. B. McMahon, Rev. John Fitzpatrick.
 Chapel of the Holy Cross—Rev. A. Williamson.
 St. Mary's Church—Rev. Patrick O'Beirne.
 St. Patrick's—Rev. Thomas Lynch.
 St. Augustine's—Rev. Michael Lynch.
- Charlestown*, St. Mary's—Rev. Patrick Byrne.
- Salem*, St. Mary's—Rev. John D. Brady, who visits also *Lynn*, *Glocester*, *Ipswich*.
- Lowell*, St. Patrick's—Rev. James McDermot, Rev. James Conway.
- Taunton*, St. Mary's—Rev. Wm. Wiley.
- Fall-River*, St. John Baptist—Rev. Ed. Murphy.
- Waltham*, (Church not dedicated)—Rev. Terence Fittsimmons, who visits also, *Sandwich*, St. Peter's; *Randolph*, *Canton*.
- Wareham*, } Served occasionally from Newport, R. I.
Newbedford, }
- Newburyport*—Served from Dover, N. H.
- Worcester*, Rev. James Fitton.

RHODE ISLAND.

- Providence*, SS. Peter and Paul—Rev. John Corry.
- Pawtucket*, (Church not dedicated)—Served by the same.
- Newport*, St. Joseph's—Rev. Mr. O'Reilly.

CONNECTICUT.

- Hartford*, Trinity Church—Rev. John Brady, Rev. James Strain, who attend also *Cabbotsville*, *Middletown*, *Springfield*.
- New Haven*, Christ's Church—Rev. James Smyth.
- Bridgeport*—Served from New Haven.
- New London*—Served from Worcester, Mass.

NEW HAMPSHIRE.

- Claremont*, (Church not dedicated)—Rev. John B. Daly.
- Dover*, St. Aloysius—Rev. Patrick Kanavan.
- Portsmouth*—Served by the same.

VERMONT.

Burlington. St. Mary's Church, alas! is now no more. This once beautiful edifice, erected by the contributions of the faithful only a few years ago, was set on fire during the night of the 11th of May, 1838, by a band of fanatics, in hatred of the Catholic religion and reduced to ashes!

The Catholics of this District, fifteen hundred in number, have no place of worship in which they can assemble to pray, even for their persecutors! How long in a country, *called free*, is this state of things to continue?

The citizens of the town of Burlington immediately after the event called a public meeting to inquire into this Vandal act, and to report. They did inquire, and in their inquiry found out more than they thought it prudent to report. They will never report on the subject. O land of freedom! Shall we say that the respectable inhabitants of Burlington connived at this horrid outrage, and that it is, consequently, a stain upon both city and country?

The Rev. Jeremiah O'Callaghan officiates, for the present, wherever he can. A new lot of land has been purchased in a more central situation, on which it is intended to erect a stone Church, as soon as the necessary funds can be raised.

<i>Vergennes,</i>	}	Served from Burlington.
<i>Montpelier,</i>		
<i>Middlebury,</i>	}	Served by the same.
(Church not dedicated)—Rev. John B. Daly.		
<i>Castleton,</i>		
(Church not dedicated)		
<i>Pitsford,</i>		
<i>Bennington,</i>	}	Served by the same.
<i>Manchester,</i>		
<i>St. Alban's,</i>		
—Rev. Richard Waters.	}	Served by the same.
<i>Swanton,</i>		
<i>Berkshire,</i>		
<i>Shelden,</i>		

MAINE.

<i>Portland,</i>	St. Dominick's—Rev. P. Flood.	
<i>Whitefield,</i>	St. Dennis—Rev. Dennis Ryan.	
<i>Augusta,</i>	(Church not dedicated)	}
<i>New Castle,</i>	St. Patrick's,	
<i>Gardiner,</i>		
<i>Bangor,</i>	St. Michael's—Rev Thomas O'Sullivan.	}
<i>Old Town,</i>	St. Ann's	
<i>Bucksfort,</i>		
<i>Pleasant Point,</i>	St. Ann's—Rev. M. Desmilliers.	}
<i>Eastport,</i>	St Joseph's—Served by the same.	
<i>Benedicta,</i>	(Church not dedicated)—Served at present by	
Very Rev. William Tyler.		

This is a new and thriving Catholic settlement, on a tract of land purchased six years ago by Bishop Fenwick, of about 12,000 acres. It lies in Penobscot Co. in Township No. 2, *Fifth Range*, between the Salmon and Moluncus rivers. The object of this purchase was to induce those among the Irish Catholics, who were desirous of purchasing small farms, of from 50 to 100 acres, to settle together, as they could thus be more easily provided with a priest, and enjoy the benefit of their religion. The settlement promises well, possesses a saw-mill and shingle machine, a splendid academy, and consists at the present time of sixty families—and is daily increasing. The soil is of first rate quality, and the situation exceedingly healthy.

INSTITUTIONS.

MOUNT ST. JAMES',

WORCESTER, MASS.

This institution is situated on a most delightful eminence, bounding on the South, the flourishing town of Worcester.

The course of instruction comprises all the branches of a sound, correct and practical English and classical education, the same as is pursued in all other similar establishments throughout the country.

When the pupils are well grounded in the essential rudiments of Spelling, Reading and Grammar, they proceed, according to the time they are to remain, to Writing, Arithmetic, Book-keeping, Geography, Ancient and Modern History, Composition, Astronomy, &c. &c.

The expenses for boarding, lodging, washing, mending and tuition, and for the use of books, pens, ink, paper, slates and pencils, are *one hundred dollars* per annum, to be paid semi-annually, in advance; and to those who pursue a classical course there is an extra charge of five dollars per quarter, and the expenses of finding their own classical books.

Each student, who, upon entrance shall have completed his eighth year, must be provided with two suits of wearing apparel, one of which should consist of a round blue cloth jacket and pantaloons, together with a cloak or overcoat for winter. All articles of clothing will be provided by the bursar, if required, as cheap as can be purchased at Boston or New York.

The expense for young gentlemen farther advanced in life, of whom there are a number who attend during the fall and winter months, is *thirty dollars* per quarter, which is the entire charge for boarding, washing, tuition, stationary, fuel, &c.

All communications to be directed to

Rev. JAMES FITTON, *Pres't.*

URSULINE CONVENT AND ACADEMY,

BOSTON, MASS.

The Ursuline Sisters occupy in Boston a large and convenient house in which only a select number of boarders is received; but any number of externs will be admitted to enjoy the benefits of the school, which is conducted upon the same plan that was so successfully pursued on Mount Benedict, and which embraces all the various branches of a polite education, together with the usual accomplishments of Music, Drawing, Painting, &c

SISTERS OF CHARITY.

There is a large school of female children, under the direction of four of these Sisters, in Atkinson street, No. 22, Boston, whose instructions are attended with the most beneficial effects. Sister Ann Alexis, *Sister Servant*.

TEMPERANCE SOCIETIES, established at *Boston*, April 12th, at *Worcester*, May 10th, at *Lowell*, at *Northampton*, July 24th, at *Fall River* in August, at *Claremont* in September, and at *Providence*.

RECAPITULATION.

Churches,	-	-	-	-	-	30
Other stations,	-	-	-	-	-	15
Clergymen on the mission,	-	-	-	-	-	31
College for boys,	-	-	-	-	-	1
Female religious institution,	-	-	-	-	-	1
Female academy,	-	-	-	-	-	1
Charitable institution,	-	-	-	-	-	1

DIOCESS OF DETROIT.

THE diocese of Detroit which embraces the state of Michigan and Wisconsin Territory, was formed in 1833. The present bishop of the diocese is the Rt. Rev. Frederick Rézé, D. D.*

* In the directory of 1840, it was stated by mistake that the see of Detroit was vacant.

CHURCHES AND CLERGY.

MICHIGAN.

Detroit, Cathedral of St. Ann,—Rt. Rev. Frederick Rézé, D.

D. Very Rev. F. V. Badin. Rev. Louis Dufour. Rev.

Joseph Freygang. Sermon in French and German.

Trinity Church,—Rev. Martin Kundig.

Rivière Rouge, St. Croix } Occasionally—V. Rev. F. V.

Rivière aux Ecores, } Badin.

Rivière aux Hurons, } Rev. Mr. Carabin.

Rivière aux Signes, St. Charles } Rev. Mr. Carabin.

St. Philip Neri's, near *Detroit*—Rev. Mr. Bowens.

St. Paul's, *Pointe à Guignolet*,

Ste. Félicité's, *Anse Creuse*,

St. Francis de Sales', *Clinton river*, } Attended alternately

Ste. Félicité of *St. Clair*, } by Rev. Mr. Boheme,

who visits also *Rivière aux Sables* and *Black River*.

St Ann's, *Island of Michillimakinac*—Rev. Mr. Santillé,

who visits also *Pointe St. Ignace*, and *Saulte Ste. Marie*.

Arbre Croche—Rev. Mr. Pierz, who attends some other stations.

Monroe, *St Antoine*—Rev. Mr. Carabin.

Erie bay Settlement, *St. Joseph*—Rev. Mr. Warlop.

Bertrand,—Rev. S. Lalumiere, of the diocese of Vincennes.

Ann Arbour,

Northfield,

Dexter,

Marshall,

} Rev. Mr. Cullen.

Grand Rapids, Rev. Mr. Vizosky, Rev. Mr. Kopp. Sermons
in French, English, German and Indian.

Connor's Creek, Chapel of the Assumption—Vacant.

WISCONSIN TERRITORY.

Green Bay, *Brown Co.* *St. John the Evangelist*, Rev. Flori-
ment Bonduel. Sermon in French and English.

Little Châte Cockalin—Rev. Theodore Vandebroek. Ser-
mon in Indian and French.

Milwaukie, *Milwaukie Co.* *St. Luke's*,—Rev. P. Kelly, who
attends several stations.

Southport, *Racine Co.*—A church is to be erected in this place.

Prairie du Chien, *Crawford Co.* *St. Gabriel's*, Rev. L. Ravoux.

Sermon in French and English. The church, 100 feet long
by 50 wide, is nearly finished.

Van Buren, *Grant Co.*, *St. Thomas'*, attended from *Dubuque*.

Fond du lac, *Lake Superior*, *La Croix*—Rev. F. Baraga.

Mineral Point, *Gratiot Grove*, and other stations, attended by
Rev. S. Mazzuchelli, of *Burlington*, *Iowa*.

LITERARY INSTITUTIONS.

ST. PHILIP'S UNIVERSITY,

NEAR DETROIT, MICHIGAN.

Under the auspices of the Rt. Rev. Dr. Rézé.

The course of instruction pursued in this college will embrace the Latin, Greek, French and English languages, Poetry, Rhetoric and Oratory—Reading, Writing, Geography, Mathematics and Book-keeping. A favorable opportunity to become well conversant with the French language, will be found in the intercourse with the pupils, whose native tongue is French.

The price of the scholastic year is fixed at the moderate sum of \$100, including board and tuition, payable quarterly in advance. Washing, mending, medical attendance and medicine, at the expense of the parents. No deduction will be made for absence except in cases of protracted sickness or dismission, neither in consequence of a student's leaving the college before the end of the quarter.

REV. MR. BOWENS, *President.*

TRINITY CHURCH ACADEMY.

This school was founded in 1838 by the congregation of Trinity church, in order that the children might be educated under the superintendence of their pastor. The number of pupils is 90, 16 of whom are orphans, and are clothed and educated by the congregation. The school is held in the basement story of St. Ann's cathedral.

ACADEMY for Young Ladies at Prairie du Chien, Wisconsin Territory.

Schools are held in the basement of the Cathedral for the French, English and Germans. The first numbers about 300, the second 200, and the third 40.

Schools are conducted at St. Joseph's, Grand river, Arbre Croche, Greenbay, and Little Châte Cockalin.

CHARITABLE INSTITUTIONS.

LADIES OF PROVIDENCE.

There is a society at Detroit, the members of which are called *Ladies of Providence*, and which has for its object to

render corporal and spiritual assistance to the poor. It is truly edifying to see them so perpetually engaged in their work of mercy.

YOUNG LADIES' CHARITABLE SOCIETY.

This society consists of thirty-five members, and applies its funds to the relief of the poor.

RELIGIOUS ASSOCIATIONS.

CHRISTIAN DOCTRINE SOCIETY.

This association was formed for the purpose of supporting the Sunday schools and establishing a library. It consists of 84 members, and the pastor of Trinity church is president *ex officio*. In the Sunday school there are 50 boys and 70 girls. The library contains 800 volumes, which are issued weekly to the members of the society.

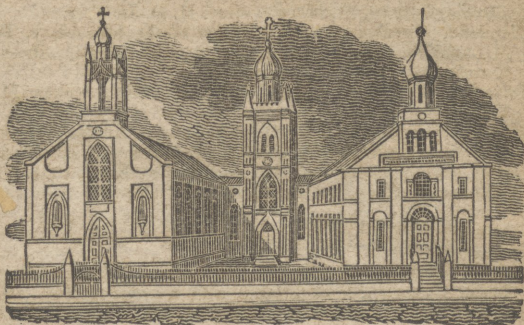
ST. CECILIAN SOCIETY.

This society was established in 1837 by Rev. Mr. Kundig, under the auspices of Bishop Rezé, for the purpose of organizing choirs for the Catholic churches of Detroit. It consists of 52 members. The singing department is conducted by Rev. Mr. Kundig, *director*. The officers are, a president, vice-president, secretary, treasurer, and a committee of three, all of whom are chosen annually.

RECAPITULATION.

Churches and chapels,	25
Other stations,	25
Clergymen on the mission,	17
Clergymen otherwise employed,	1
Literary institutions for boys,	1
Schools,	10
Charitable institutions,	2
Religious societies,	2

DIOCESS OF CINCINNATI.



CATHEDRAL OF CINCINNATI.

THE Diocese of Cincinnati, which embraces the State of Ohio, was established in 1821. It is now governed by the Right Rev. John B. Purcell.

CHURCHES AND CLERGY.

OHIO.*

Cincinnati, Cathedral of St. Peter,

Right Rev. John B. Purcell, D. D.

Very Rev. Edward T. Collins,

Rev. Edward Purcell.

Holy Trinity, (German) Very Rev. John M. Henni,
Rev. Francis L. Huber,
Rev. Mr. Hammer.

Rev. Michael E. Olivetti, auxiliary priest *pro tem.* at Cincinnati.

*CATHOLIC SETTLEMENT.—There is a first rate opportunity now offered by Mr. Patrick Quin, of the neighborhood of Wilksville, Gallia county, Ohio, for the securing of small and valuable farms, or larger tracts to suit purchasers, at the distance of only eighteen miles from the city of Gallipolis, on the Ohio river. Mr. Quin is owner of several thousands of acres in that vicinity, and he has already proposed such inducements to the bishop as will lead to the building of a Catholic church, an institution of learning and the residence of a Pastor on, or near the premises

Au Glaize, A large German settlement, post town *Kaleida*, Putnam co.—Rev. J. M. Horstman.

Canton, Stark co. St. John's, Rev. Mathias Wurtz.

Canton, vicinity of, St. Louis, Rev. Louis De Gæsбриand.

Chilicothe, Ross co. St. Mary's—Rev. H. D. Juncker.

Cleveland, Cuyahoga co. Our Lady of the lake—Rev. P. M'Laughlin, who also attends *Cuyahoga Falls*, *Akron*, *Ravenna*, and several other stations.

Columbus, Franklin co. St. Remigius—Rev. Joshua M. Young.

Doylestown, (Chippewa, P. O.) St. Francis Xavier's—Rev. Basil Shorb, who attends also *Canal*, *Fulton* and *Randolph*.

Dayton, Montgomery co. St. Emanuel's—Rev. Emanuel Thienpont, who serves also *Troy* and *Piqua*.

Delaware, } No churches—attended rarely by Rev. H.
Piketon, } D. Juncker of Chilicothe.
Portsmouth, }

French settlement, Shelby co. (Jacksonville P. O.)—Rev. Louis Navarron, who attends also a congregation near *Greenville*, in *Darke* co. There is a small church in each of these places.

Hamilton, Butler co. St. Stephen's—Rev. T. R. Butler, who visits also, occasionally, *Oxford*, *Trenton*, *Middletown*, *Princeton* and *Springdale*.

Lancaster, Fairfield co. St. Mary's—Rev. J. Young, who attends also *Logan* in *Hocking* co. where a church is being built.

West Liverpool, Medina co.—Rev. B. Shorb.

East Liverpool, Ascension, } Columbiana co.—Rev.
New Lisbon, vicinity of, St. Paul's, } Jas. Conlan of Steubenville.

Marietta, Washington co. St. Mary's—Rev. James M'Caffrey, who likewise has charge of *Waterford*, *Beverly*, *Deavertown*, *M'Connelsville*, *Sunday Creek Ch.* and *Sherlock's settlement* on Meig's creek.

which he now occupies. The hills and valleys all around abound in coal and iron-ore, and there is abundance of salt at no great depth from the surface. This region of the country must, in course of a little time, become immensely valuable, and we would therefore turn towards it the attention of settlers. Mr. Quin proposes to sell two hundred and twenty acres, one mile from the town of Wilksville, having sixty acres cleared, well improved with fruit trees of different kinds, with abundance of meadow and a never failing spring of most pure and wholesome water, which could be conveyed to almost any desired height, in a dwelling house.

This property to encourage an industrious and a respectable settler to make a beginning, Mr. Quin would sell for the very low sum of two thousand dollars, cash, or for two thousand three hundred dollars, whereof one thousand in hand and the balance (1300) in two years.

Any person anxious to purchase on such eligible terms, can obtain further information by applying at the Catholic Bookstore, Sycamore street, Cincinnati.—*Catholic Telegraph*.

Norwalk, Huron co. *St. Alphonzo's*—This numerous and interesting congregation and the adjoining stations, are at present, occasionally visited by the Rev. clergy from Tiffin, Canton and Chippewa, the Redemptionists having been directed by their superior to reside in community at Pittsburg.

St. Dominick's, Guernsey co.

St. Joseph's, Monroe co.

Arcker's settlement, Duck creek,

(*Batesville*, P. O. Guernsey co.)

Steubenville, Jefferson co. *St. Pius*—Rev Jas. Conlan.

St. Joseph's, Perry co. near Somerset—Very Rev. Chas. P.

Montgomery, O. S. D. Rev. N. D. Young, O. S. D. Rev.

J. H. Clarkson, O. S. D. Rev. G. J. Wilson, O. S. D.

Somerset, Perry co. Trinity church,

St. Patrick's, near Somerset,

Rehoboth, Perry co. *St. Louis Bertrand*,

St. Martin's, Brown co.—*St. Patrick's Fayetteville*—(P. O.

Fayetteville)—Rev. Claude Gacon, Rev. William Cheymol

and Rev. Joseph O'Meally, who attend also *Stonelick*

church in Clement co. four miles from Batavia, Ripley,

West-Union, Hillsboro' and Georgetown.

Sapp's Settlement,

Mt. Vernon,

Newark,

Stallstown or *Minster*, Mercer co.

St. Henry's,

St. John Baptist, Shelby co.

Taylorville, Muskingum co. *St. Ann's*,

Zanesville, Muskingum co. *St. John*

Baptist's,

Waynesburg—Rev. B. Shorb.

Wilksville, Gallia co.—Two thousand acres of land, part of a large tract owned by Mr. P. Quin, abounding with iron, salt, &c., one of the finest wheat regions in the west, only eighteen miles from the Ohio river, and having ample water power, have been very liberally granted for the support of a pastor, an asylum for orphans, and schools. Industrious Catholics would find it to their advantage to settle in this vicinity.*

INSTITUTIONS.

ECCLESIASTICAL SEMINARY

OF ST. FRANCIS XAVIER, AT CINCINNATI.

It has for its object to educate young gentlemen for the service of the church.

*See note, pp. 121, 122.

DOMINICAN CONVENT,

AT ST. JOSEPH'S, PERRY CO. OHIO.

The fathers residing in this institution are:

Very Rev. Charles P. Montgomery, *Provincial*,

Rev. N. D. Young,

Rev. J. H. Clarkson,

Rev. G. J. Wilson, and two others,

who attend several missions in their vicinity. In the convent there are, moreover, two lay brothers professed, and two postulants.

LITERARY INSTITUTIONS.**ST. XAVIER COLLEGE FOR YOUNG MEN,**

CINCINNATI, OHIO:

Hitherto known as the Athenæum.

This literary establishment, was opened on the first Monday of November, 1840, under the direction of the fathers of the Society of Jesus, and the patronage of the Right Rev. Dr Purcell, Bishop of Cincinnati.

The buildings are spacious, airy, and well adapted for school purposes; the diet is wholesome and abundant. The disciplinary government firm and paternal. The professors, six in number, are members of the Catholic clergy, exclusively devoted to the education of youth in virtue and science; they will spare no pains to improve the hearts and inform the minds of their pupils. They will be aided in this undertaking by five assistant tutors.

PLAN OF INSTRUCTION.

The regular course of education will embrace the Latin, Greek, English and French languages, Poetry, Rhetoric, History, the use of the Globes, Mythology, Book-keeping, Arithmetic, Algebra, Mathematics, Logic, Metaphysics, Chemistry, and Moral and Natural Philosophy.

The Spanish and German if required, will be taught without any additional charge.

The English will be the ordinary language of communication in all the classes, the French excepted; but the students may speak French or English indiscriminately, during the hours of recreation.

GENERAL REGULATIONS.

The scholastic year, consisting but of one term, will in future commence on the first of October, and end about the middle of August, when a public exhibition and a distribution of premiums will take place. A general examination of all the classes will be held on the days immediately preceding the exhibition.

During the recess or annual vacation, the students will be allowed to visit their parents, or to enjoy the amusements of the country, in the healthy neighborhood of Cincinnati. On the first Wednesday of every month, the different places obtained by the pupils in their respective classes will be publicly proclaimed and medals and ribands given, as badges of distinction to the most deserving in each class. The following day will be a general recreation day, as also every Thursday in the year. On these days the students will be permitted to amuse themselves with suitable relaxation in the country.

The pupils will at all times be under the superintendence of one or more of the tutors or prefects.

At the expiration of every quarter, bulletins will be sent to the parents or guardians to inform them of the conduct, health and proficiency of the boarders. On the first Thursday of every month, the students will be allowed to visit their parents or guardians if they live in the city, or its vicinity; but they must return before dark. No other absence will be allowed during the course of the session.

An experienced physician will daily visit the college, and the sick will be attended with the greatest care and punctuality.

Violations of the established discipline will be repressed in a mild but effectual manner. Those who, in spite of all efforts to correct them, prove refractory, or of corrupted morals, will be timely sent back to their parents or agents.

The public exercises of religion will be those of the Catholic church; but boarders of all denominations will be received, provided they be willing, for the sake of order and uniformity, to assist at the public service and prayer with their companions.

No student will be admitted as a boarder under the age of 12 years, nor above that of 16 years, unless for special reasons; and in all cases it will be required that he have a good moral character, and know how to read and write his vernacular tongue. Should he have been at any other college, he must bring testimony of good behaviour from the president or faculty of such institution. No student will be received for a less term than one year, or a full session; and the course of studies entered upon, must be pursued till the end of the session.

Externs or day-scholars, under the age of 12 years, and such as do not know how to read and write, will be admitted to the preparatory department.

TERMS.

Entrance money to be paid but once: for boarders and half-boarders, \$10; for externs, \$5.

The terms, including board, and all the branches taught in the departments,	\$150 00
Washing and mending of articles washed, if done at the institution,	20 00
Physician's fees, unless parents wish to incur the risk of paying a full bill,	5 00
Stationary; consisting of paper, quills, ink, &c. if furnished at the institution,	5 00
For such as spend their vacation at the college, an additional charge will be made of	20 00

Total, \$200 00

Music, Drawing, Fencing and Dancing, will form extra charges. Medicines and school books will be furnished at the store prices.

Half-boarders will be received at \$100 per annum. They will breakfast, dine and study in the college.

Externs, who follow the regular course, will pay \$40 per annum; such as belong to the preparatory department, \$24 per annum, or \$6 per quarter. In all cases the payments must be made semi-annually, or quarterly in advance, and no deduction will be made for absence, except in cases of sickness or dismissal.

SPECIAL DIRECTIONS FOR PARENTS AND GUARDIANS.

On entering, each boarder must be provided with a uniform to be worn upon public occasions. It consists of a blue or black frock coat, with pantaloons of the same cloth for winter, and white pantaloons for summer. He must also be provided with, at least two suits of clothes for each season, (summer and winter,) eight shirts, eight pairs of socks, six napkins, six towels, four pairs of shoes or boots, a black fur hat, a cap, a cloak or overcoat for winter, a knife, fork, spoon, tumbler, combs and brushes. All these articles can be purchased by the college, provided the parents place in the hands of the procurator a sum sufficient to meet the expenses. Bed and bedding may be furnished by the parent, or will be supplied at the institution for \$8 per annum. The bedsteads being all of the same form and size will invariably be furnished by the college. The bedding, when supplied by the parents, must consist of a mattress of about 6 by 2½

feet, a pillow and at least two pairs of sheets, and two double blankets, and a white counterpane.

No student will be allowed to have money in his own custody. With regard to pocket money, it is the wish of the president that no more than $12\frac{1}{2}$ or 25 cents a week be allowed to the students, and that the money intended for that purpose, (\$6 50 or \$13 a year,) be deposited with the procurator.

No advances will be made by the institution for the clothing and other expenses of the students, if no sum to meet such expenses be deposited by the parents. This regulation is considered indispensable, and will, in all cases be strictly adhered to.

When at the end of the session, parents or guardians wish to have their sons or wards sent home, they must give timely notice to the president, settle all accounts, and forward what is necessary for their travelling expenses.

Parents who live at a distance are requested to appoint an agent in Cincinnati and New Orleans, who must be answerable for the payment of all expenses, and to whom the pupil may be directed, on leaving the institution.

Mr. P. HUCHET KERNION, No. 95 Conde street, New Orleans, will act as regular agent of the St. Xavier College, for Louisiana, Mississippi, Mexico, Cuba, &c. will receive the payments and send on such youths as may be recommended to his care by the parents or guardians.

All letters sent or received by the students, unless they be to or from their parents, will be subject to the inspection of the president.

All letters written by the parents or others to the students, or to the president or agents of the institution, must be directed free of postage, or they shall be liable to remain at the post office.

REFERENCES.

Further information may be obtained from the Right Rev. Dr. Purcell, Thos. D. Carneal, Reuben and Charles Springer, and M. P. Cassilly, Esqs. Cincinnati; Dr. Charles F. Snowden and T. Barret, Esq. New Orleans, Rev. J. O'Reilly and Capt. James May, Pittsburg, Pa.; Henry Moore, Esq. Wheeling, Va.; and Rev. J. M'Gill, Louisville, Ky.

J. A. ELET, *President*.

Female Community of the Order of St. Dominick.

SOMERSET, PERRY CO. OHIO.

There are eight professed sisters in this institution, and three novices. The following academy is under their charge.

ST. MARY'S FEMALE SEMINARY,

SOMERSET, PERRY COUNTY, OHIO.

This institution combines in its plan of education, together with the benefit of christian instruction, every advantage that can be derived from a punctual and conscientious care, bestowed on the pupils in every branch of science, suitable to their sex; and from the uninterrupted attention which is given to the neatness, correct manners, and moral principles of the young ladies.

THE SYSTEM OF EDUCATION

Embraces the English and French languages, Orthography, Reading, Writing, Arithmetic, Geography, Elements of Astronomy, the use of the Globes, Sacred and Profane History, Ancient and Modern Chronology, Composition, Rhetoric, Natural and Moral Philosophy, Music on the Piano Forte, Plain and Ornamental Needle-work, Tapestry, Lace and Bead-work, Embroidery, Filligree, Italian Wax-work, Chenille, Net and Shell-work, Painting on Velvet and Satin, Drawing and Painting in Water colors.

TERMS FOR BOARDING AND TUITION,

Are as follows: Boarding and tuition, in the common branches, viz: Orthography, Reading, Writing, Arithmetic, Grammar, Geography, Plain Sewing, Marking and Needle-work, per annum, . . . \$80 00

Boarding and tuition in all or any of the following branches, viz: Sacred and Profane History, Ancient and Modern Chronology, Elements of Astronomy, Composition, Rhetoric, Natural and Moral Philosophy, per annum, . . . 100 00

An extra charge for Music, Vocal and Instrumental and use of Piano, . . . per annum 24 00

Do. Guitar, . . . do. . . 24 00

Do. French, . . . do. . . 20 00

Do. Drawing, Painting, Chenille-work and Embroidery, . . . do. . . 20 00

Do. do. Oil Painting on Velvet, Filligree and Artificial work, . . . do. . . 20 00

Parents and guardians must furnish bed, bedding and cot, or if found by the institution, will pay per annum \$8, or \$2 per quarter. They must also furnish wash bowl, towels, &c.

On week days the pupils may wear any decent garment, whatever; on Sundays and festivals, they dress in uniform, which consists of a black dress, white apron, cape, and sun bonnet trimmed with blue ribbon.

TERMS OF DAY SCHOOL.

Orthography, Reading, Writing and Arithmetic, \$8 per annum; \$2 per quarter.

English Grammar, Geography, (with the use of the Globes,) History and Ornamental Needle-work, per quarter		\$3 00
French, do. do.		5 00
Music, do. do.		6 00
Drawing and Painting, do. do.		4 00

NECESSARY REGULATIONS FOR ENTRANCE INTO THE SEMINARY.

1st. Payment for each quarter must be made in advance—any notable failure will induce the painful necessity of sending the pupil home.

2d. No boarder will be received for a shorter period than a quarter.

3d. No deduction will be made in the charge for absence unless through sickness.

4th. Children afflicted with contagious diseases will not be received in the seminary.

5th. The pupils will not be allowed to visit the town or its vicinity unless by the express wish of parents, and then not more than once a month.

6th. The pupils will not be allowed to receive visitors, unless they be parents or guardians.

7th. Letters written or received by the pupils, must be examined by the directress of the seminary.

8th. Wednesday and Saturday evenings will be allotted for recreation.

9th. The pupils at entrance must be supplied with books, &c. necessary for the branches they intend studying.

10th. All communications respecting the seminary, to be addressed (post paid) to the sisters of St. Mary's seminary, Somerset, Perry county, Ohio.

The present number of pupils is 70.

ACADEMY FOR YOUNG LADIES,

Conducted by the Sisters of Notre Dame,

CINCINNATI, OHIO.

An institution for the education of young ladies will soon be opened at Cincinnati, under the charge of eight of these sisters, who have many flourishing boarding-schools in Europe. Their mother-house is at Namur, in Belgium.

St. Peter's Orphan Asylum and Free School.

CINCINNATI.

In this institution there are 30 female orphans, and from 150 to 200 day-scholars, under the care of five Sisters of Charity. Sister SERAPHINA, *Sister Servant*.

ALOYSIAN SCHOOL. This is a pay and free school for the youths of both sexes belonging to the German congregation of Cincinnati. It is attended by 500 children of both sexes.

Society for the Diffusion of Religious Knowledge,

ESTABLISHED IN 1839, AT CINCINNATI.

This society was established in November 1839, under the patronage of the Right Rev. Bishop; its object is to lay before the public correct views of Catholic doctrine. For this purpose it has taken under its management the publication of the *Catholic Telegraph*, a weekly paper devoted to the diffusion and vindication of Catholic principles. Aware that the wanderings of a large number of our separated brethren in the mists of error, arise solely from ignorance of our doctrines, and that they would follow the truth with gladness, if once made known to them, the society publishes at short intervals, small works of controversy in a cheap form. By this means, too, Catholics will be strengthened in their faith, and better enabled to dissipate the prejudices of their sectarian acquaintances, and cope with the teachers of false doctrines that so numerous abound; conscious also, that however strong may be the polemical reasons in favor of Catholicity, there is no argument so convincing as a well-regulated practice of its doctrines, on the part of its professors, the society will devote part of its attention to the publication of works of piety, as soon as the state of its funds will warrant. In furtherance of these objects a bookstore has been established, for the sale of standard Catholic works. As the society believes that the objects it has in view, can be more efficiently and legitimately accomplished by the living teaching ministry of the Church, the profits arising from the publications and bookstore will be devoted to the education of seminarians.

The business department is managed by a superintending committee of five, elected every quarter, who make a monthly report to the society of the state of its affairs. Meetings of the society are held on the third Sunday of every month.

ROMAN CATHOLIC TOTAL ABSTINENCE ASSOCIATION, established on the 29th of March, 1840, at Cincinnati, Ohio.

TEMPERANCE SOCIETY, at Cleveland, Ohio, formed in March, 1840.

RECAPITULATION.

Churches,	38
Other stations, about	16
Clergymen on the mission,	34
Clergymen otherwise employed,	1
Ecclesiastical seminaries,	1
Colleges for young men,	1
Religious communities,	3
Female academies,	2
Charitable institutions,	2
Religious associations,	3

DIOCESS OF VINCENNES.

THE diocese of Vincennes, which includes the State of Indiana, and the eastern part of Illinois, was created in the year 1834, by his present Holiness, Gregory XVI. and the Rt. Rev. Simon G. Bruté was appointed its first bishop. He was succeeded by the Rt. Rev. Celestin de la Hailandière, who was consecrated on the 18th of August, 1839.

CHURCHES AND CLERGY.

INDIANA.

Vincennes, Cathedral of St. Francis Xavier, Rt. Rev. Celestin de la Hailandière, D. D. Rev. A. Parret.

Knox Co. { Queret's Prairie is attended every other Sunday from Vincennes, by Rev. John Corbe.

{ Faux-Chenal, Ste. Geneviève, attended every other Sunday from Francisville, by Rev. Lewis Ducoudray.

{ Carlisle and Shaker's Prairie, are sometimes attended from Vincennes.

- Davies Co.* { Washington, Rev. Simon Lalumière.
St. Mary's, Rev. Claudius François.
St. Peter's, Rev. Julian Delaune, who visits occasionally Paoli.
St. Patrick's, attended from St. Peter's by Rev. J. Delaune.
- Marion Co.*—Mount Pleasant.—Attended by Rev. Claudius François.
- Dubois Co.* { Jasper, St. Joseph's, } Rev. Joseph Kundek, who
Ferdinand, } visits also Freedonia.
- Perry Co.*—St. Mary's, near Rome—Rev. Augustus Bessonies, who also visits Cassidi and Troy stations.
- Vanderburg Co.* { Evansville, Rev. Anthony Deydier, Rev.
Roman Weinzepflen, who attend Mount
Vernon, New Harmony, and Princeton.
- Jefferson Co.* { Madison, St. Michael's, Rev. Michael Shawe,
who also visits Vernon, Columbus, Scipio,
Rokford, once a month.
- Floyd Co.*—New Albany, the Knobs, Assumption—Rev. Lewis Neyron, who visits occasionally Jeffersonville, Clarke, Charlestown, Salem, and Corydon.
- Dearbon Co.* { St. John's, } Rev. Joseph Ferneding, who visits
St. Paul's, } also Laurenceburg, Richmond,
Greensburg, and Napoleon.
- Ripley Co.*—Blue creeks, } Rev. Conrad Schniederjans.
- Rush Co.*—Salt creeks, }
- Shelby Co.* { St. Vincent, } Rev. Vincent Baquelin.
Indianapolis, }
- Cass Co.*—Logansport, St. Vincent of Paul, Very Rev. Aug. Martin, who attends also, Dolphy, Peru, Legros and Wabashtown.
- Allen Co.* Fort Wayne, St. Augustus, Rev. Julian Benoit, Rev. Joseph Hamion. They visit also Huntington, and two German settlements.
- St. Joseph's Co.*—Southbend,—Rev. A. Bernier, who attends St. Mary's of the Lake, Laporte, Michigan city, and two Indian stations.
- Vigo Co.*—Terrehaute, St. Joseph,—Rev. Stanislaus Buteux. St. Mary's in the woods, every other Sunday, Rev. S. Buteux, who visits occasionally Montezuma, Clinton, Merom.

ILLINOIS.

- Cook Co.* { Chicago—Rev. Maurice de St. Palais, Rev. Francis Joseph Fischer, who visit also
Little-fork once a month.
Juliet, St. Patrick's—Rev. Hippolyte Dupontavice, who attends also to Dusden.
Corkstown—Rev. John Guéguen.

Edgar Co.—North arm of the Grand Prairie, St. Aloysius, every third Sunday—Rev. S. Buteux, who attends also *Darwin, York, &c.*

Effingham Co. Teutopolis,—Rev. N. Masquelet.

Jasper Co. Picquet colony, St. Mary's—Rev. Lewis Müller, who visits also *Lawrenceville, Mt. Carmel* and *Vincennes* once a month.

Lawrence Co. St Francisville—Rev. Lewis Ducoudray, who visits also *Coffee.*

Gallatin Co.

Shawneetown, } Rev. Elisha Durbin of Kentucky.
Carnia,

INSTITUTIONS.

THEOLOGICAL SEMINARY

AT VINCENNES, INDIANA.

The Rev. gentlemen of this institution and of the college attached to it, are members of the Society of Eudists. There are at present nine ecclesiastical students, five of whom are at St. Gabriel's college. Two of them attend the class of divinity, and two that of philosophy. The seminary is under the direction of Rev. John Corbe.

ST. GABRIEL'S COLLEGE,

VINCENNES, INDIANA.

This institution was commenced nearly three years ago, under the patronage of the late Right Rev. Dr. Bruté, Bishop of Vincennes, and enlarged under that of his successor, the present Bishop, Right Rev. Dr. De la Hailandière. It is now permanently established, and confidently solicits the support of an enlightened public.

The numerous faculty consists of professors in all the various branches of education, who are permanently connected and identified with the college, who have devoted their lives to the business of instruction, and received their education in some of the most distinguished colleges of Europe, and whose number can be immediately increased as occasion may require. Whatever profits may accrue are applied to the enlargement of the institution, and the increase

of its facilities for instruction, so as to raise it into a seat of learning of which the friends of education may be justly proud.

They have purchased from the university of Vincennes, the college edifice so admirably calculated for all the purposes of a seminary. It enjoys a beautiful, elevated and healthful situation adjacent to the town, is extensive and commodious, and at present fitted up for the reception of one hundred boarders, and can easily be enlarged so as to accommodate a much greater number. It is surrounded by a large square, divided into gardens and lawns, and embracing an extensive play ground. This latter is surrounded on all sides by double rows of trees, so as to present every facility for recreation, whether by exercise or repose, and in this plat it is designed to erect an extensive gymnasium, under the care of a competent master.

The course of instruction is designed to be as extensive as that of any college in the United States, and at present embraces, among other branches, the following, to wit:

The Hebrew, Greek, Latin, French, German, Spanish, Italian, Portuguese and English languages; of which the French, German and English are taught by professors, to whom these languages are vernacular.

All the branches of Mathematics, Astronomy, Navigation, Natural Philosophy, Chemistry, Geology, Botany, Physiology, Human and Comparative Anatomy.

Drawing, Painting, Music, Vocal and Instrumental, among others, upon the following instruments: Piano, Violin, Guitar, Flute and Clarionet.

Moral and Mental Philosophy, History, Belles-Lettres, Elocution, Logic, &c.

Grammar, Geography, Reading, Writing and Arithmetic, and in a word, every usual branch of college and school education.

As the English language must necessarily be the foundation of a thorough practical American education, particular attention is paid to that study in all its branches. The students will be exercised every week in declamation in the presence of the professors and pupils, and a knowledge of belles letters and the philosophy of grammar will be inculcated by lectures, familiar instruction, and every other possible means.

The president is about to publish a text book for the use of the institution, on Algebra, Geometry and Trigonometry, containing only so much of those branches as is pre-requisite for the study of Surveying. The institution is provided with a splendid philosophical apparatus, an extensive library, and elegant specimens for the study of Anatomy, all of which will be rapidly increased. There is also in preparation a

botanical garden, designed to contain the greatest possible variety of plants.

The discipline of the college although mild is strict. There is no interference whatever with the religious belief of the pupils, but for the sake of order, boarders are expected to comply with the external forms of Catholic worship, which is the religion professed by the members of the college.

No students are admitted from other colleges, without a certificate from the president thereof, and none will be permitted to remain who are refractory and incorrigible.

Private examinations will be held at the end of each quarter, and bulletins sent to the parents or guardians of the students, informing them of their health, standing and proficiency. Public examinations will take place at the close of each session and premiums awarded at the end of the year.

The collegiate year commences on the first Monday of September, ends on the 15th of July, and is divided into two sessions of twenty-two weeks, and four quarters of eleven weeks. No boarder is admitted for less than a session, and no day scholar for less than a quarter, the fee is considered due at the commencement thereof, and from this rule there is no deviation.

TERMS.

BOARDERS.—Boarding, washing, mending, bed and bedding, medical attendance, paper, quills, ink and books, per session,	\$70 00
Half-boarders,	35 00

EXTRA-CHARGES.

Music, per quarter,	7 00
Drawing, do.	7 00
Modern languages: for one per quarter,	2 00
two do.	3 00
three do.	4 00
Philosophical apparatus,	2 00
DAY-SCHOLARS.—1st. Spelling, writing, third class of Arithmetic,	\$4 00
2d. Reading, Writing, English Grammar, second class of Arithmetic, Book-keeping, History and Geography,	5 00
3d. Third class of Arithmetic, English Composition, Public Speaking, higher branches of Mathematics, Latin and Greek, or any of those branches,	6 00
EXTRA CHARGES.—The same as for boarders: and fuel for the season,	1 50

THE MEMBERS OF THE FACULTY ARE AS FOLLOWS:

Rev. Peter Bellier, *President, Prof. of Hebrew, higher Math. Nat. Philos. and Chem.*

Rev. M. Berel, *Vice President, Prof. of Hist. Geog. and Book-keeping.*

Rev. J. Vabret, *Prefect of Studies.*

Rev. M. Shawe, *Prof of Belles-Lettres, English Comp. and Public Speaking.*

Rev. John Chasse, *Prof. of Latin and French.*

Rev. J. Corbe, *Prof. of Drawing and Painting.*

M. O'Rorke, *Prof. of Arith. Geom. and Alge.*

M. Clarke, *Prof. of Eng. Gram. Read'g and Comp. and conjunct with Mr. Shaw.*

Peter Trone, *Prof. of Greek, and adjunct to Mr. Chasse.*

Ernest Audren, *Assist. Teach. of Drawing and Painting.*

James Fisher, *Prof. of German.*

Peter Lucas, *Teacher of Writing.*

Dr. Stahl, the Physician of the college, will deliver courses of lectures on Anatomy and Physiology.

Payment and remittances to be made to Benjamin M. Thomas, Esq. Counsellor at law, Vincennes, Indiana, who is appointed receiver for the college.

Letters upon the other business of the college to be addressed, (post paid) to Rev. P. Bellier, *President.*

There are 50 pupils in the college, ten of whom are boarders.

SISTERS OF PROVIDENCE,

AT ST. MARY'S IN THE WOODS, NEAR TERREHAUTE, VIGO CO.

This institution has lately been established. The sisters occupy a very fine building newly erected for their purposes, in a retired and healthy situation, three miles from Terrehaute. They will devote themselves to the instruction of female youth, to attendance upon the sick, and to the care of orphans. There are twelve members in the community, four professed sisters and eight novices. Next year they will open a school.

ST. MARY'S FEMALE ACADEMY,

AT VINCENNES.

Under the direction of four Sisters of Charity from St. Joseph's Community, Md. Sister Benedicta, Sister Servant.

The exercises of this institution commence on the first Monday of September, and end on the 15th of July. The

branches taught in the academy are, Orthography, Reading, Writing, Grammar, Arithmetic, Geography, Drawing Maps, Ancient and Modern History, Natural Philosophy, Chemistry, Book-keeping, Rhetoric, Plain and Fancy Needlework, French language, Music on Piano Forte, Vocal Music, Drawing and Painting in water colours.

TERMS.

Board and tuition, including bed and bedding and washing per annum,	\$100 00
Day scholars, in first and second classes, per quarter,	4 00
Do. in third and fourth classes, do.	3 00
Use of pens, ink and reading books, do.	50
Fuel for season,	1 50

EXTRA.

For Music and use of instrument, per quarter,	\$7 00
Drawing and Painting, do.	5 00
French language, do.	4 00

There are at present in the academy, 50 pupils, 10 of whom are boarders.

FREE SCHOOLS.

MALE FREE SCHOOL at Vincennes, in which the average number of pupils is 65.

FEMALE FREE SCHOOL connected with the academy under the Sisters of Charity. Number of pupils 55.

RECAPITULATION.

Churches,	27
Churches building,	10
Other stations,	29
Clergymen in the ministry,	25
Clergymen otherwise employed,	5
Theological seminary,	1
Ecclesiastical students,	9
Religious communities,	2
College for young men,	1
Female academy,	1
Free schools,	2

DIOCESS OF DUBUQUE.

THIS diocese which comprises Iowa territory, was erected by his present Holiness, on the 28th of July, 1837; and the Very Rev. Mathias Loras, Vic. Gen. of Mobile, was appointed its first bishop. He was consecrated at that place on the 10th of December of the same year, by the Right Rev. M. Portier, assisted by the Right Rev. A. Blanc.

CHURCHES AND CLERGY.

IOWA.

Dubuque, Cathedral of St. Raphael—Right Rev. Mathias Loras, D. D. Very Rev. Joseph Cretin, Rev. James Causse. Sermon and catechism every Sunday in English and French: six hundred Catholics.

Makoquata, Dubuque co. St. Patrick's—built in the year 1839, visited by a clergyman from Dubuque, every second Sunday of the month; sermon in English: two hundred and sixty Catholics.

Davenport, Scott co. St. Anthony's—Rev. A. Pelamourgues. Sermon in English: three hundred Catholics. The clergyman of Davenport visits the Catholics of Rock Island co. (Illinois.)

Burlington, Des Moines co. St. Paul's—a brick church, erected in the year 1840, with convenient rooms for schools. Very Rev. S. Mazzuchelli. Sermon in English. There are four stations attached to this parish: 1st. *Madison*, Lee co. 2d. *Half-breed tract*, same county: 3d. *Iowa city*, Johnson co. 4th. *Bloomington*, Muscatine co. The number of Catholics in this parish and its stations, is about twelve hundred. A good church will be built this year in Iowa city, the capital of Iowa territory, on a lot already obtained for that purpose, and a clergyman be permanently located there.

St. Peter's, at the falls of St. Anthony—Rev. P. Galtier, who visits the Catholics of lake St. Croix, Wisconsin territory. The number of Catholics under the care of this missionary is three hundred. A church will this year be erected at that place.

INSTITUTIONS.

ACADEMY for young ladies, at Dubuque, under the care of Mrs. O'Reilly.

ACADEMY for boys, at Dubuque, conducted by Mr. Collins.

SUNDAY SCHOOLS, at Dubuque, Makoquata, and Davenport.

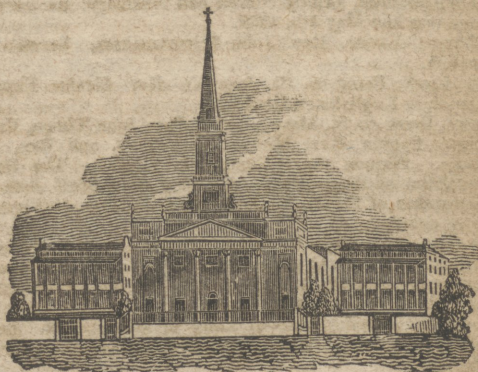
CATHOLIC COUNTRY SCHOOL, near Dubuque, under the care of Mrs Langton.

DUBUQUE CATHOLIC SOCIETY. This association was formed in 1837, for the purpose of aiding the funds of the cathedral. It does much good.

RECAPITULATION.

Churches,	5
Other stations,	4
Clergymen on the mission,	8
Literary institutions,	2
Religious institutions,	5

DIOCESS OF ST. LOUIS.



CATHEDRAL OF ST. LOUIS.

THE diocese of St. Louis, which embraces the state and territory of Missouri, the state of Arkansas and the western moiety of Illinois, was formed in 1826. The Right Rev. Joseph Rosati now occupies the see of St. Louis.

CHURCHES AND CLERGY.

MISSOURI.

St. Louis, St. Louis co. cathedral of St. Louis,

Right Rev. Joseph Rosati, D. D.

Rev. Joseph A. Lutz, *Secretary*.

Rev. James Fontbonne,

Rev. Joseph Renaud,

Rev. John P. Fisher.

Sermon and catechism every Sunday in English, French and German.

Chapel of St. Aloysius, attended by the Rev. fathers of the Society of Jesus. A splendid church, contiguous to the university buildings, 120 feet in length and 80 in width, has been commenced, and the work is steadily progressing. Sermon every Sunday in English and German.

Chapel of St. Vincent of Paul, hospital, attended by the clergymen of the cathedral.

Sacred Heart, clergymen of the cathedral, sermon every Sunday in English, by the Rev. gentlemen of the university. Soulard's addition, Trinity church and seminary; the corner stone was laid May 5th, 1839.

St. Francis Xavier, Rev. John Schoenmakers. Sermon in English.

Apple Creek, Perry co. St. Joseph's—Rev. Hector Figari. Sermon in English and German.

Barrens, Perry co. St. Mary's—Very Rev. John Timon, Rev. Joseph Paquin, Rev. Michael Domenach, and Rev. T. Burke. Sermon every Sunday in English. The Rev. gentlemen of the seminary visit also *Bois Brulé Bottom*, Conception of the B. V. Mary; and *Brazear Settlement*, Perry county.

Cape Girardeau, Cape Girardeau co.—St. Vincent of Paul, Rev. John Brands, C. M. assisted by two other clergymen. Sermon in English and German. The Rev. Mr. Brands visits also Commerce and Jackson.

Carondelet, St. Louis co.—Our Lady of Mt. Carmel. Rev. Edmund Saulnier. Sermon in French, and occasionally in English.

Dardennes, St. Charles co.—St. Peter's—Rev. Christian Walter, S. J. Sermon in English and German. Manchester, Merrimac, &c. visited from this place.

Florissant, St. Louis co.—St. Ferdinand—Rev. J. L. Gleizel, S. J. and Rev. H. Van Mierlo, S. J. Sermon in English and French.

Two miles from Florissant, St. Louis co.—Chapel of St. Stanislaus, novitiate of the Society of Jesus.—Rev. P. Devos, S. J. Sermon in English.

Fredericktown, Madison co.—St. Michael's—Rev. F. Cellini. Sermon in French and English.

Gravois Settlement, St. Louis co.—St. Peter's—visited once a month by a clergyman from St. Louis. Sermon in English.

New Madrid, New Madrid co.—St. John Baptist—Rev. Ambrose Heim. Sermon in French, English and German. The Portage, where a church is building, is attended by the same Rev. gentleman.

Old Mines, Washington co.—St. Joachim—Rev. Bartholomew Rolando, C. M. and Rev. Joseph Mignard, C. M. Sermon in French and English. St. Stephen's church, *Richmond*, attended once a month, also *Grande Rivière*, and *Vallee's mines* occasionally.

Portage des Sioux, St. Charles co.—St. Francis of Assisium. Rev. Judochus Vanassehe. Sermon in French and English.

Potosi, Washington co.—St. James—Rev. Lewis Tucker. Sermon in English. The same clergyman attends Obuchon's and Timmer's settlement.

Little Canada, St. Francis co.—St. Ann's—Rev. Hyppolitus Gandolfo, of St. Genevieve. Sermon in French and English.

Salt River, Rall's co.—St. Paul's—Rev. Peter Lefevre. Sermon in English. The same Rev. gentleman visits also *Cincinnati*, Rall's co. St. Mark's; 2. *Louisville*, Lincoln co. St. Simeon; 3. *Pine creek*, Pike co. 4. *Indian creek*, Monroe co. St. Stephen's; 5. *Wyaconda river*, Lewis and Clark co.; 6. *Cedar creek*; 7. *North Santa Fe*, Clark's co.; 8. *Marion city*; 9. *Half Indian tract*.

St. Genevieve, St. Genevieve co.—St. Genevieve—Rev. F. X. Dahmen, C. M. and H. Gandolfo, C. M. Sermon in French, English and German. Same gentlemen visit also the River of Aas and Establishment.

St. Charles, St Charles' co.—St. Charles—Rev John B. Smedts, S. J. and another father of the same society. Sermon in English, French and German.

Westphalia, Gasconade co.—St. Joseph—Rev. Ferdinand Helias. He visits also, 1. French village; 2. Jefferson city; 3. Bailey's creek; 4. Hancock Prairie; 5. Portland; 6. Fulton; 7. New Boston, Montgomery co.; 8. Rocheport, Boone co.; 9. Fayette, Franklin co.; 10. Mount Pleasant; 11. Lay Creek; 12. Bourbeuse; 13. Columbia.

Washington, Franklin co.—St. Francis Borgia—Rev James G. Buschotts, S. J. Sermon in German. He visits also Marthasville.

ILLINOIS.

Upper Alton, St. Mathias' church—Rev. George Hamilton.
St. Augustine, Fulton co.—St. Augustin's—Rev. Timothy Conway, once a month. Sermon in English.

Beardstown, Morgan co.—Annunciation—Visited by the Rev. J. B. Raho, of Lasalle, once a month. Sermon in English.

Belleville, St. Clair co.—St. Barnabas—Visited by the Rev. Regis Loisel. Sermon in English.

Cahokias, St. Clair co.—Holy Family—Rev. R. Loisel. Sermon in French.

Commerce, Hancock co.—Saviour's—Rev. T. Conway. Sermon in English.

Crooked Creek, Hancock co.—St. Simon—Rev. T. Conway. Sermon in English.

English settlement, Monroe co.—St. Augustin's—Rev. John Kenny. Sermon in English.

French Village, St. Clair co.—St. Philip—Rev. R. Loisel. Sermon in French.

Galena, Joe Davies' co.—St. Michael's—Rev. R. Petiot of Iowa, who visits also, *Free Port*, *Crary's Mill*, *Dixon's Ferry*, &c. Sermon in English.

Jacksonville, Morgan co.—Rev. J. B. Raho. Sermon in English.

James' Mills, Monroe co.—SS. Philip and James—Rev. J. Kenny. Sermon in English.

Johnson settlement, St. Clair co.—St. Thomas—Rev. Charles Meyer. Sermon in English and German.

Kaskaskias, Randolph co.—Conception of B. V.—Rev. Irenæus St. Cyr. Sermon in English and French. Chapel of the Convent of the Visitation—Rev. Irenæus St. Cyr. Sermon in English.

Libory settlement, St. Clair co.—St. Thaddeus—Rev. Caspar H. Ostlangenberg. Sermon in German and English.

La Cantine, St. Clair co.—Visited by the Rev. R. Loisel. Sermon in French.

Lasalle, Lasalle co.—Holy Cross—Service every Sunday—Rev. J. Blase Raho, Rev. Louis Parodi, Rev. Joseph de Muchi.

Ottawa, Lasalle co.—Holy Trinity—Service every Sunday, attended from Lasalle. *Marseilles*, *St. Lazarus*, *Dayton*, and other stations, are also visited from the same place.

Peoria, Peoria co.—St. Philomena—
 Church not yet built,

Kickapoo, Peoria co.—St. Patrick's,
Black Partridge, Tazewell co.—St.

Raphael's,
Pekin, Tazewell co.—St. Lawrence,

Visited regularly every other month, by Rev. J. B. Raho, of Lasalle.

- O'Hara's settlement*, Randolph co.—St. Patrick's—Rev. J. Kenny. Sermon in English.
- Prairie du Rocher*, Randolph co.—St. Joseph's—Rev. Vitalis Van Cloostere. Sermon in French.
- Quincy*, Adam's co.—Ascension, for the Germans—Rev Augustus Brickwedde. Sermon in German.
- English church—Rev. Hilary Tucker. Sermon in English.
- Shelbyville*, Shelby co.—Rev. J. B. Raho. Sermon in English.
- Shoal creek*, St. Clair co.—St. Boniface—Rev. Henry Fortman. Sermon in German and English.
- Springfield*, Sangamon co.—St John, visited occasionally.
- Teutonia*, St. Clair's co.—St. Andrew—Rev. Charles Meyer. Sermon in German.

ARKANSAS.

- Pine Bluff*, Jefferson co.—St. Irenæus—Rev. Joseph Richardbole—Rev. Augustus Paris. Sermon in French and English. They visit St. Mary's, New Gascony, Post of Arkansas, Little Rock, Napoleon and other places.

INDIAN MISSIONS.

- Kickapoo Village*, Indian Territory—St. Francis Xavier—Rev. Anthony Eisvogels, S. J. who visits also the Catholics of *Independence*, *Westport*, *Liberty* and *Plattsburg*.
- Pottowatomie Village*, on Sugar creek, Indian Territory, St. Mary's—Rev. H. G. Aelen, S. J. and Rev. N. Point, S. J. The number of Catholic Indians is about six hundred. A school has recently been opened at this place, for the instruction of Indian youth. The number of pupils is 80.
- Pottowatomie Village*, near Council Bluff, Indian Territory—St. Ignatius—Rev. Felix Verreydt, S. J. and Rev. Christian Hoecken, S. J. Catholic Indians about two hundred. The school contains 30 pupils.
- Flat Heads*—Rev. T. De Smet, S. J. has proceeded on a visit to the Flat Head Indians, on the other side of the Rocky Mountains. It is probable that the fathers of the Society of Jesus will, ere long, establish a mission in the Oregon Territory.

ECCLESIASTICAL INSTITUTIONS.

ST. MARY'S THEOLOGICAL SEMINARY,

BARRENS, PERRY CO. MO.

This institution is under the direction of the Lazarists, or priests of the congregation of the mission; and has 12 students. The following are the names of the clergymen resident in the seminary:

Very Rev. John Timon, C. M. *Superior.*

Rev. Joseph Paquin, C. M. *Assistant.*

Rev. John B. Tornatore, C. M. *Prof. of Divinity.*

Rev. M. Maller, C. M. *Prof. of H. Script.*

Rev. Hector Figari, C. M. *Prof. of S. Lit. and Cer.*

Rev. Francis Burlando, C. M. *Procurator.*

Rev. Michael Domenach, C. M.

Rev. J. B. Robert, C. M.

Rev. Thomas Burke, C. M.

Rev. M. Cercos, C. M.

Rev. N. Stethe, C. M.

Rev. Donatian Olivier.

Rev. Joseph Wiseman.

The novitiate of the congregation of the missions, is likewise here. Rev. M. Cercos, *Director.*

Novitiate of the Society of Jesus,

AT FLORISSANT, ST. LOUIS CO. MO.

Rev. P. De Vos, *Master of Novices*, who are 18 in number; 12 scholastics and 6 lay-brothers.

COLLEGES.

ST. MARY'S COLLEGE.

PERRY CO. MO.

The directors of this institution are now making additions to the building, which will greatly contribute to the convenience and advantage of the pupils. Since the year 1822, (when the institution was incorporated) continual exertions have been made to increase its utility. The advantages of a most healthy situation, and of seclusion in a neighborhood

where the contagion of bad example is little to be dreaded, were the great motives which induced its first founders to select its present location. Actuated by the same motives, the directors continue to take a paternal interest in the health of their pupils: abundant and wholesome diet, the succession of the classes in a pleasing variety, with the regular intervention of recreations and innocent diversions, are the means which heretofore have made, and it is hoped will continue to make this establishment one of the most healthy in the country. The same watchful care is extended to the morals of the pupils, to strengthen and perfect them in the principles of Christian morality: whilst the teachers and directors scrupulously refrain from interference with the religious opinions of the youth entrusted to their care.

The college is ten miles from the river Mississippi, in the most healthy portion of the state. The places of landing are: St. Mary's landing, Prattee's landing, and Vital's landing, each ten miles from the college. The course of instruction, as heretofore, embraces a complete mercantile and classical education, either united or separately, at the option of parents and guardians.

THE SYSTEM OF EDUCATION INCLUDES:

Reading, Writing, Grammar, History, Poetry, Mythology, Geography, the use of the Globes, Book-keeping, Arithmetic, Algebra, Geometry, Plane and Spherical Trigonometry, Mensuration, Surveying, Theoretical and Practical Astronomy; the Latin, Greek, French, Spanish, German and Italian languages; Moral and Natural Philosophy, and Chemistry: Music and Drawing.

The college is supplied with a chemical laboratory, and a complete philosophical apparatus.

The professors of the modern languages are gentlemen, for whom the language which each one teaches is his mother tongue.

The scholastic year commences on the first Monday in October, and ends on the last Thursday in August, on which latter day the annual commencement is held, premiums are distributed to the meritorious and degrees are conferred.

The terms for boarding, lodging, tuition, washing and mending and doctor's fees are \$150 per annum, payable half-yearly in advance. An extra charge of \$10 will be made for those, who study Spanish, German or Italian, also for Natural Philosophy and Chemistry, to pay for breakage of apparatus, &c. Bed and bedding will be charged \$8 per annum, if furnished by the college. Music and Drawing are also extra charges.

If parents desire their children to be clothed at the institution, it will be necessary to place a sufficient sum in the hands of the treasurer, the Rev. F. Burlando.

Semi-annual bulletins, giving information of the health and progress of the pupils, will be forwarded to parents and guardians. Those who may send from foreign countries or remote districts, are requested to appoint a responsible agent at New Orleans or St. Louis.

The following are the officers and professors in the college:

Rev. Joseph Paquin, *President*.

Rev. Hector Figari, *Vice President and Prefect*.

Rev. John B. Robert, *Second Prefect*.

Rev. John B. Tornatore, *Prof. of Moral Philosophy*.

Rev. Joseph V. Wiseman, *Prof. of Rhetorick*.

Mr. Donnelly, *Prof. Mathematics*.

Mr. Howard, *Prof. Ancient Languages*.

Rev. M. Domenach,

Rev. M. Maller,

Rev. M. Cercos,

Rev. Mr. Stalhe,

} *Profs. of Modern Languages.*

There are, moreover, eight or nine assistant teachers.

ST. LOUIS UNIVERSITY,

MISSOURI.

This literary establishment was incorporated by the State Legislature, in 1832, and empowered to confer degrees and academical honors in all the learned professions. The buildings are spacious, neat and commodious. The site in the western suburb of the city of St. Louis, airy and salubrious. The diet wholesome and abundant. The government firm and paternal. Two experienced physicians attend at the university, and the sick are nursed with the most tender care.

The course of instruction embraces two departments, the classical and the mercantile. The student may apply himself to either or both. The French, German, Spanish and Italian languages are taught without additional charge. Music, Drawing, Fencing and Dancing form extra charges. A museum or cabinet of natural history, a philosophical and chemical apparatus, and an extensive library are attached to the institution.

The scholastic year will henceforward commence on the first of October and end on the 16th of August, a few days after the annual commencement. The students may spend the time of vacations either at home or at the university.

Every three months, bulletins are sent to the parents. The public exercises of religion are those of the Catholic church, but students of all denominations are admitted. The age of admission for boarders is from 12 to 16. None are admitted for a less term than one year or a full session, and the course entered upon must be pursued till the end of the session. In all cases those admitted must have a good moral character, and bring testimonials of good behavior, if they have been at any other institution. A regular course of Latin and Greek, of Mathematics and Philosophy, is required to obtain the degree of A. B.

The terms, including all the branches taught in both departments; washing and mending of linen and socks, physician's fees, and stationary, are \$200 per annum, payable half-yearly or quarterly in advance; and \$10 entrance fee. From such as use the physical and mathematical apparatus an additional sum of \$10 per annum is required. A deduction of \$20 will be made for such as spend their vacations at home; \$20 for washing and mending, \$5 for physician's fees, and \$5 for stationary; so that the price for board, including tuition, will be reduced to \$150. Half-boarders pay \$100. Externs \$40 per annum. No deduction will be made for the quarter begun, except in cases of sickness or dismissal.

A uniform is necessary for public occasions. It consists of a blue or black frock or body coat, with pantaloons of the same cloth for winter, and white pantaloons for summer. On entering, the student must be provided with a sufficient quantity of clothing for both seasons. No student is permitted to have money in his own custody; but $12\frac{1}{2}$ or 25 cents per week is given them at the institution, and a few dollars for vacations, if they have a sum deposited for the purpose.

Bed and bedding may be furnished by the parents, or will be supplied at the university for \$8 per annum.

When parents wish to call their children home, they must settle all accounts, give timely notice of it to the president, and forward what is necessary for their passage and traveling expenses. Such as live at a distance should have an agent in St. Louis or New Orleans.

Mr. P. Huchet Kernion, No. 95, Conde street, New Orleans, is the regular agent of the university for Louisiana, Mississippi, Mexico, Cuba, &c. and the Rev. S. Mazzuchelli, for the upper part of Illinois, and for Wisconsin and Iowa territories.

N. B. No advances of money will be made by the institution for clothing, pocket-money, or other expenses of the students, unless there be a sufficient sum deposited for this purpose.

The following gentlemen reside in the institution:

Very Rev. Peter J. Verhægen, *Super. of the Miss. of the S. J. in Mo. La. and Oh. and Pres. of the Fac.*

Rev. J. Van De Velde,

Rev. G. E. Carrell,

Rev. P. Mignard,

Rev. J. Van Sweevelt,

Rev. P. Verheyden,

Rev. J. B. Emig.

The number of students in the university at the close of the last academical year, was 172; 141 of whom were boarders.

St. Vincent's Male Academy,

CAPE GIRARDEAU.

The course of instruction in this institution embraces those branches which are usually taught in English academies: as Orthography, Reading, Writing, Grammar, Arithmetic, Geography, the use of the Globes, History Ancient and Modern, Chronology, Rhetoric, Natural Philosophy; together with the Latin, Greek, French and Spanish languages.

TERMS.

For tuition in the lower banches per quarter,	\$4 00
do. do. higher branches, do. extra,	3 00
do. do. classics, do. do.	3 00
do. do. French and Spanish, do. do.	3 00

The professors will devote every attention to the improvement of the pupils, who may be committed to their charge. Good boarding can be had on accommodating terms, in many respectable private houses in town.

The following gentlemen are attached to the institution:

Rev. John Brands, *Principal.*

Rev. John Healy,

Rev. Michael Collins, } *Professors.*

Mr. Mooney, *Assistant Teacher.*

SCHOOLS.

CATHOLIC DAY SCHOOL, at St. Charles, Mo. Michael Hoey, S. J. teacher; number of pupils 50.

CATHOLIC DAY SCHOOL, at Old Mines, Washington co. Mo.; number of scholars 30.

CATHOLIC DAY SCHOOL, at Lasalle, Ill. under the supervision of the Rev. Blasius Raho; number of scholars 40.

CATHOLIC DAY SCHOOL, at Cahokias, Ill. under the supervision of the Rev. Regis Loisel. Mr O'Flinn, teacher; number of scholars 30.

CONVENTS AND ACADEMIES FOR YOUNG LADIES.

CONVENT AND ACADEMY

Of the Ladies of the Sacred Heart,

ST. LOUIS, MO.

Madame Catharine Thieffry, Superior.

The following branches of useful and ornamental education are taught in the academy: English and French, Reading, Writing, Grammar, Arithmetic, Sacred and Profane History, Geography, use of the Globes, Projection of Maps, Mythology, Poetry, Rhetoric, Natural Philosophy, and Domestic Economy; Sewing, Marking, Lace, Muslin, Tapestry and Bead-work; Painting on Velvet and Satin, Drawing in water colors and crayons; Shell and Chenille work, Artificial Flower making, Filligree, Hair-work and Chrystallized parlor ornaments; Music, vocal and instrumental.

TERMS.

Boarding, \$120 per annum, payable in advance. No separate charge is made for tuition. Washing and mending, \$12 per annum. Music, vocal and instrumental, \$30 per annum. Articles necessary for the acquirement of other elegant accomplishments, are procured at the request and expense of the parents.

Quills, ink, paper and books, for the lower class, \$6,
do. do. do. do. higher, \$10 per ann.

No deduction is made to the pupils for any absence unless occasioned by sickness.

The number of religious in this institution is 20; number of young ladies, boarders, 60; day scholars, 110. Orphans educated and supported in the establishment, 30.

CONVENT AND FEMALE ACADEMY,**Of the Ladies of the Sacred Heart,**

AT. ST. FERDINAND,

Commonly called Florissant, about 15 miles from St. Louis. Price of boarding and tuition, \$80 per year. Madam Philippine Duchesne, *Superior*. Number of religious, 5; of young ladies, boarders, 26; of externs 30; of orphans 1.

CONVENT AND FEMALE ACADEMY,

AT ST. CHARLES, MO.

Conducted by the ladies of the same religious order. Madam Lucille Matheron, *Superior*. Number of religious, 8; of young ladies, boarders, 30; of externs, 36.

Convent and Academy of the sisters of Loretto,

BETHLEHEM, PERRY CO. MO.

Sister Barbara Clemens, Superior.

The course of instruction in this institution, embraces Reading, Writing, Grammar, Arithmetic, Geography, History, Painting, French, Needle-work, Embroidery, Music, &c. A great maternal care will be taken of the health and morals of the pupils. Young ladies of any religious profession will be received without the least preference. Though the teachers profess the Catholic religion, yet no one shall be in the least troubled with regard to her peculiar religious opinions, nor will any undue influence be used over her belief.

The rates of tuition will be \$10 per annum for the common branches of an English education, including plain sewing; \$5 a year more will be required if painting and embroidery be taught; \$5 per annum extra for French, and \$10 per annum extra, if the piano be taught.

Should any of the young ladies wish to board, they can be boarded at the house at \$1 per week, but none will be received for less than three months. The washing and mending will, if required, be done for \$10 per annum. The payment is required to be made half in advance. Parents will please to send bed and bedding with their children.

There are 11 religious, and 26 pupils in the institution.

CONVENT AND FEMALE ACADEMY**Of the Sisters of Loretto,**

AT ST. GENEVIEVE, MO.

Sister Catharine Vallè, Superior.

The number of Sisters in this institution is 9; of boarding pupils 20; of day scholars 65.

Convent and Academy of the Sisters of Loretto,

AT CAPE GIRARDEAU, MO.

Sister Benedicta Fenwick, Superior.

There are seven religious and about thirty scholars in this institution.

St. Mary's Convent of the Sisters of Loretto,

AT PINE BLUFF, JEFFERSON CO. ARK.

Sister Mary Teresa Mattingly, Superior.

There are seven religious and thirty pupils in the institution.

CONVENT OF THE VISITATION,

AT KASKASKIA, ILL.

Sister Seraphina Wickham, Superior.

The number of religious in this house is 18.

YOUNG LADIES' ACADEMY OF THE VISITATION,

AT KASKASKIA, ILL.

The course of instruction, commencing with the elements of an English education, embraces Orthography, Reading, Writing, Arithmetic, English and French Grammar and Composition, Geography, Sacred and Profane History, Ancient and Modern Chronology, Mythology, Poetical Composition, Rhetoric, Philosophy, Chemistry, Astronomy, use of the Maps and Globes. Also Music, Vocal and Instrumental, on the Harp, Piano and Guitar; Painting in water colors and on Velvet; Plain and Ornamental Needle-work, Tapestry, Lace and Bead-work, &c.

TERMS.

Board and tuition, per annum,	\$125 00
Tuition alone for day scholars, do.	24 00
Paper, quills and ink, do.	4 00

EXTRA CHARGES.

French language, quarterly, per annum . . .	\$5 00
Drawing, and Painting on Velvet, per annum . .	5 00
Harp and its use, do.	16 00
Piano, do.	12 00
Guitar, do.	6 00
Medical attendance, do.	75
Mending of clothes if done at the institution, do.	1 00
Bed and bedding, unless furnished by the parents, do.	1 75

N. B. Boarders are requested to pay semi-annually, and day-scholars quarterly in advance.

When in sickness extraordinary expenses are incurred, a bill of the same will be presented.

There are at present 70 pupils in the academy, 50 of whom are boarders. There are also 12 orphans in the house.

**Convent and Female Academy of the Sisters of the
Order of St. Joseph,**

AT CAHOKIAS, ILL.

Sister Febronia Fontbonne, Superior.

The number of sisters is 7; of boarders, 5; of day-scholars, 27.

**CONVENT AND FEMALE ACADEMY
And Deaf and Dumb Asylum of the Sisters of St. Joseph,**

AT CARONDOLET, MO.

Sister Celestine, Superior.

There are six sisters in this institution, 75 day scholars, and 3 deaf and dumb girls.

CHARITABLE INSTITUTIONS.

ORPHAN ASYLUM AND DAY SCHOOL FOR BOYS,

AT ST. LOUIS, UNDER THE CHARGE OF FIVE SISTERS OF
CHARITY.

Sister Mary Angela Hughes, Sister Servant.

The number of male orphans in the house is 62; of day scholars between 40 and 50.

HOSPITAL AT ST. LOUIS,

UNDER THE CARE OF TEN SISTERS.

Sister Francis Xavier Love, Sister Servant.

The number of patients in this establishment, is generally from one hundred to one hundred and twenty. The number of patients during the last year exceeded one thousand. An addition has been made with very comfortable accommodations for lunatics.

ORPHAN ASYLUM AT ST. LOUIS,

UNDER THE LADIES OF THE SACRED HEART.

Madam Harriet de Kersaint, Directress.

The number of female orphans in the house is thirty.

ORPHAN ASYLUMS at Bethlehem in Missouri, and Kaskaskia in Illinois. See above.

A new female Orphan Asylum is to be erected in St. Louis, upon a whole square, and will be placed under the direction of the Sisters of Charity. The spacious lot is a donation from Mrs. Ann Biddle, who will also erect the buildings at her own expense.

CATHOLIC MALE BENEVOLENT ASSOCIATION,

ST. LOUIS, MO.

The object of this society is to aid the funds of the Male Orphan asylum. The members contribute twenty-five cents a month, and one dollar upon entering the association.

LADIES' CATHOLIC ASSOCIATION

For Charitable Purposes.

ST. LOUIS, MO.

RECAPITULATION.

Churches,	-	-	-	-	-	56
Churches building,	-	-	-	-	-	9
Other stations, about	-	-	-	-	-	60
Clergymen on the mission,	-	-	-	-	-	50
Clergymen otherwise employed	-	-	-	-	-	23
Ecclesiastical seminaries,	-	-	-	-	-	2
Colleges for young men,	-	-	-	-	-	2

Academies for boys,	-	-	-	-	-	1
Female Convents,	-	-	-	-	-	10
Academies for young ladies,	-	-	-	-	-	10
Schools,	-	-	-	-	-	4
Charitable institutions,	-	-	-	-	-	8

DIOCESS OF NEW ORLEANS.

THE diocess of New Orleans, which embraces the State of Louisiana, was established in 1793. It is now governed by the Rt. Rev. Anthony Blanc, D. D.

CHURCHES AND CLERGY.

LOUISIANA.

Rt. Rev. Anthony Blanc, *Bishop*.

Very Rev. Aug. Jeanjean, *Vic. Gen.*

Very Rev. Stephen Rousselon, *Vic. Gen.*

Cathedral of St. Louis—Rev. L. Moni, *Pastor*.

Rev. M. B. Anduze,

Rev. P. Armand,

Rev. B. Permoli,

Rev. J. M. Benniot,

Rev. Ph. Ascensio,

Rev. A. Mascaroni, *Master of Ceremonies*.

St. Mary's, (bishop's residence,) Rev. C. Maenhaut, *Rector*.

Rev. N. Fort, *Assist.*

St. Patrick's, Rev. J. J. Mullan.

St. Vincent of Paul's, Rev. E. D'Hauw.

St. Anthony's, Rev. F. Loperena.

St. Claude's chapel, Very Rev. S. Rousselon.

Immaculate Conception, Rev. N. Fort.

Ursuline church, (*pro tem.*) The Rt. Rev. Bishop or one of his vicars.

Hospital chapel,

Male Orphan Asylum, } Rev. C. Moracchini.

St. Bernard's, Terre aux bœufs—Rev. J. Caretta, who visits occasionally the parish of *Plaquemine*, where a church is to be built.

St. Charles', German Coast—Rev. A. De Angelis.

St. John the Baptist's, Bonnet Carré—Rev. V. M. Mina.

St. Michael's, } Rev. L. Boué.

St. James', }

Ascension, Donaldsonville—Rev. J. Bouillier, C. M. *Rect.*

Rev. M. Amat, C. M. *Assist.*

One chapel and three missionary stations are attended from this place.

Assumption, Lafourche—Rev. P. Llebaria, C. M.

St. Elizabeth, Rev. J. Masnou, C. M. who attends a missionary station twice a month, and another once.

St. Joseph's, Thibodeauxville—Rev. J. Andizio, *Rector.*

Rev. V. Jouannault, *Assist.*

Who attend also two missionary stations in the parish of *Terrebonne*.

St. Peter's, New Iberia—Rev. J. Priour.

Immaculate Conception, Parish St. Mary—Rev. J. Priour.

St. Martin's, Attakapas—Rev. C. F. St. Aubin.

St. John the Evangelist, Vermillionville—Rev. P. F. Beauprez, who attends six missionary stations.

St. Landry's, Opelousas—Rev. V. Jamey—several stations.

St. Charles', Grand Coteau—Rev. T. De Theux, S. J. *Rector.* Several stations.

St. Francis of Assisium, Natchitoches—Rev. J. Giustiniani, C. M. *Rector.* Rev. R. Pascual, C. M. and Rev. J. Alabau, C. M. *Assistants.* Three missionary stations, at each of which there is a chapel.

St. Francis Xavier, Alexandria—vacant.

St. Paul's, Avoyelles—Rev. N. Français.

St. Francis, Pointe Coupée—Rev. J. Martin.

St. Mary's, Fausse rivière—Rev. J. Martin.

Missions of St. Francisville—Rev. R. Doogan.

St. Joseph's, East Baton Rouge—Rev. J. Evrard.

St. John's Plains and Jackson—Rev. J. Evrard.

St. John the Baptist, West Baton Rouge—Rev. J. Evrard.

St. Gabriel's, Iberville—Rev. Enn. Dupuy.

St. Francis Xavier, Madisonville—attended occasionally by the clergy of the cathedral.

ECCLESIASTICAL AND CLASSICAL INSTITUTIONS, FOR YOUNG MEN.

Ecclesiastical Seminary of St. Vincent of Paul,

UNDER THE DIRECTION OF THE LAZARISTS,

In the Parish of Assumption.

The superior of this institution is the Rev. Bon. Armengal, C. M. *Vic. Gen.* who is assisted by the following gentlemen: Rev. P. Chandy, C. M., Rev. J. B. Escoffier, C. M., Rev. E. Andrieu, C. M., Mr. J. Tiernan, in minor orders, and Messrs. M. Blanka and J. Cauhé, Coadjutors. There are nine students in the Seminary, two of whom are in the class of theology.

ST. CHARLES' COLLEGE,

GRAND COTEAU, OPELOUSAS.

The situation of this college, in the Prairie of Grand Côtéau, is a healthy and beautiful one.

The object of this institution being to prepare young gentlemen for their different occupations in the world, nothing will be neglected to make the system of instruction such as is required in a young and rising country.

The studies are divided into two courses, the *Classical* and the *Commercial*. The classical course comprises all the branches of a liberal education. The commercial differs in the exclusion of the learned languages.

Preparatory instructions will be given to those who are not sufficiently advanced to pursue either of these courses.

English, French and Spanish, form part of the ordinary studies of both courses. German and Italian, as well as Music and Drawing, are left to the option of the parents and charged to them apart.

To excite general emulation, to develop the talents of the pupils, and to create a love of order and habits of industry, will be the steady effort of the professors.

At stated seasons there will be exhibitions, to accustom the students to public speaking.

A judicious division of their time between study and recreation, wholesome and abundant diet, and various gymnastic exercises, concur with the position of the college, to preserve and invigorate the health of the pupils.

Every three months, circular letters are addressed to the parents, giving an account of the health, conduct and standing of their children.

An anniversary distribution of premiums takes place on the second Tuesday in December, immediately after the ordinary public and private examinations. The duties of the college are resumed on the third Thursday in January.

TERMS.

The age of admission is from nine to fourteen years, unless for special reasons this rule be dispensed with by the president.

Students, the contagion of whose example there is reason to apprehend, will be immediately returned home. In such case, the balance of any sum paid in advance, will be refunded.

The price of boarding and tuition is \$200 a year, payable, as well as the minor charges, half-yearly in advance.

The minor charges amount to \$60 a year. In them are included:

Bed and mattress; washing and mending; the use of library, of maps and globes; paper, pens, ink; expenses for various means of emulation, encouragement and reward; physician's fees and fees of infirmary.

Class books are to be paid for separately, and the pupils find themselves in whatever may be necessary for the mending of their clothes.

Extra. For drawing, \$4 per month; for music, \$8 per month.

During a session, no student is allowed to leave the college, except in case of necessity, or for very grave reasons: and no deduction of charges will be made for any absence of less than a month.

No claim for reimbursement will be allowed any student, who may quit the college of his own accord, before the expiration of his half-year.

DRESS, &c. Three pairs of sheets, two blankets, one coverlet, one pillow, (two and a half feet long,) twelve shirts, four drawers, twelve pairs of stockings, six cravats, twelve pocket handkerchiefs, black hat and cap, six towels, six napkins, silver spoon, silver drinking cup, knife and fork.

UNIFORM. On festivals, the students wear a uniform dress, consisting of a coat of deep blue cloth, with black velvet collar and plain gilt buttons, a black silk vest and black cravat, with pantaloons of deep blue cloth in winter and of white drillings in summer.

Every thing belonging to the pupils must be marked with their proper number.

All letters directed to the college, must be post paid.

Persons desiring places, or further information, are referred to the Rt. Rev. Bishop in New Orleans; to the Rev. Mr. Boué, at St. Michael's; and to the Rev. Mr. Jamey, at Natchitoches.

It is desirable that each student should have a small sum in the hands of the procurator or treasurer of the college, to be given him weekly for pocket-money, upon certificates of good conduct.

The following are the officers and professors in the institution:

Rev. Joseph Soller, S. J. *President.*

Rev. J. F. Abbadie, S. J. }

Rev. T. Deleeuw, S. J. }

Rev. T. De Theux, S. J. }

Rev. V. Paillasson, S. J. }

Rev. P. Pin, S. J. }

Rev. J. Walsh, S. J. }

Rev. M. Dubois, }

Mr. H. Duranquet, S. J. }

Mr. P. Arnouldt, S. J. }

Directors.

Profs. and Superintendents.

Mr. J. Boudreaux, S. J.	} <i>Profs. and Superintendents.</i>
Mr. N. Mearns, S. J.	
Mr. P. J. Connelly,	<i>Prof. of Eng. Lit.</i>
Mr. Gregoire,	<i>Drawing Master.</i>
Mr. Lafargue,	<i>Prof. of Music.</i>
Mr. J. Chauvet,	} <i>Coadjutors.</i>
Mr. C. Alsberg,	
Mr. J. Morris,	
Mr. E. Barry,	

CONVENTS AND FEMALE ACADEMIES.

URSULINE CONVENT.

This institution is situated two miles below New Orleans. There are twenty-six religious and three novices in the convent. Madam St. Etienne Morin, *Superior*. The following academy is under the charge of these ladies, who have also 27 orphans under their care.

YOUNG LADIES' ACADEMY, Under the Direction of the Ursulines,

TWO MILES BELOW NEW ORLEANS.

This institution, which the inhabitants of Louisiana and the adjacent states have so kindly favored with their patronage for more than a century, needs no particular recommendation to be introduced to public notice; it will therefore suffice to give an outline of the plan of education pursued by the tutoresses of this establishment.

MORAL EDUCATION.

The object constantly kept in view by the ladies, is the adorning of their pupils' minds with knowledge and the forming of their hearts to virtue. The young ladies are also accustomed to habits of order, cleanliness and polite manners. They are never suffered to go beyond the reach of a watchful but maternal superintendence, whose vigilance secures the preservation of morals and the willing observance of the rules. Though the members of this community are exclusively Catholic, pupils of all denominations are admitted, and no influence is used upon the score of religion, but for the sake of order, all are equally required to attend divine worship.

PHYSICAL EDUCATION.

The health of the scholars is an object of uninterrupted solicitude for the ladies, who are peculiarly attentive to the

food given to the pupils, and are careful that none be given but such as is wholesome, although abundant. The hours of relaxation are so distributed throughout the day, that neither the mind nor the body of the students suffer from their application to their classical duties.

When sick, they are attended by one of the ladies, and timely notice is given to their parents or guardians, when the distance allows of it; a physician is always at hand and immediately called for.

TUITION.

The system of instruction embraces the following objects: the English and French languages, Writing, Arithmetic, Geography, the use of the Globes, History, Ancient and Modern, Mythology, Chronology, English and French Literature, the Elements of Astronomy, Plain and Fancy Needlework; the Elements of Natural Philosophy, of Botany and Chemistry, will be taught to those young ladies, whose parents desire it, as also Music, Drawing and Dancing.

TERMS.

Board and Tuition; payable quarterly in advance,	\$48 00
Day scholars per month,	8 00

EXTRA CHARGES.

Stationary and the use of the Maps and Globes, per annum,	\$4 00
The use of the bedstead for the whole time of the stay,	2 00
The use of the Library for the whole time of the stay,	2 00
Washing per month,	2 00
Drawing, including paper and pencils, per month,	4 50
Music per month,	12 00
For the use of the musical instruments per month,	1 00
Dancing,	6 00

DRESS AND FURNITURE.

No particular dress is required for days of classes, but on Sundays and Thursdays during winter, they must have a blue merino dress with a black belt; and in summer a white frock with a blue belt, and the cape tied in front with a blue riband. Each young lady must bring with her 12 changes of linen, 12 pocket-handkerchiefs, 12 pairs of stockings, 6 muslin and 6 cambric capes, 2 black silk aprons, 1 veil, 12 napkins, 12 towels, all marked with durable ink. A silver spoon and fork, a knife and silver tumbler, a press or trunk, a mattress $5\frac{1}{2}$ feet long by $2\frac{1}{2}$ wide, a mosquito bar $6\frac{1}{2}$ feet high, a pillow and counterpane, 2 pairs of sheets, 2 blankets, a tooth-

brush, a wash-bowl and pitcher, a small tub or bucket, a toilet glass with a drawer to keep the combs, &c.

OBSERVATIONS.

The pupils are permitted to spend the vacations with their parents; the 1st will commence on the 1st of June, and continue until the 8th of the same month, if the health of the city will permit; the second will take place on the 30th of December and continue until the 15th of January. Those young ladies who do not return on the day appointed, will be deprived of the following vacations, whatever may have been their reasons.

Visits paid to the scholars are limited to Sundays and Thursdays exclusively. They are only permitted to see their parents, guardians and near relations.

Number of boarders in the academy, 126.

CONVENT OF THE SACRED HEART,

AT ST. MICHAEL'S, PARISH OF ST. JAMES, ACADIA CO. LA.

There are 42 sisters and novices in this institution. Forty orphans are supported and educated in the house. Madam Aloysia Hardey, *Superior*.

YOUNG LADIES' ACADEMY,

AT ST. MICHAEL'S, ACADIA CO. LA.

This institution combines in its plan of education, together with the benefit of christian instruction, every advantage that can be derived from a punctual and conscientious care bestowed on the pupils, in every branch of science, suitable to their sex, and from the uninterrupted attention which is given to the neatness, politeness, correct manners, and moral principles of the young ladies. The health of the scholars is with the tutoresses an object of the most anxious solicitude.

The diet is good, wholesome and abundant; spacious grounds afford the pupils the facility of a pleasant walk and every useful bodily exercise. In sickness they are constantly attended to; in no place and at no time are they left beyond the reach of inspection.

The ladies of this institution offer their most grateful acknowledgments, to those who have so kindly and liberally contributed to its formation, gratitude demands that they should redouble their zeal and exertions (if 'tis possible) in order to repay a generous and enlightened public, who have hitherto honored them with their patronage, and for a continuance of which they earnestly solicit.

TUITION.

The branches taught in this institution are as follow: Reading, Writing and Grammar, both English, French and Spanish, Arithmetic and the elements of Geometry, Geography and Chronology, Ancient and Modern History, Mythology, Polite Literature, Elements of Astronomy with the use of the Globes, Elements of Chemistry, Natural Philosophy and Botany, Domestic Economy, Plain and Fancy Needle-work, Embroidery, Marking, Lace-work, &c.

TERMS.

The board is \$40 per quarter, payable in advance. In this are included bed and stationary. Washing \$9 per quarter. Music, Drawing and other Fine Arts are paid extra (and in advance.) No young ladies will be received for a shorter time than a year, and should a scholar be withdrawn by her parents before the expiration of the quarter, no deduction can be expected except in cases of sickness. Should parents, in order to make their children acquainted with house-hold economy, think proper to allow them a sum of money, for their private expenses, the scholars will, themselves, make and forward to their parents, every four months, a regular account of receipts and expenditures.

DRESS AND FURNITURE.

Each scholar must have a red cotton dress, trimmed with black velvet eight inches wide, a cap of the same, a black ribbon belt, two white and two pink dresses, four petticoats, thirteen capes, one of which must be cloth or fur, six linen and six of muslin, a black and a white veil, two black aprons, twelve changes of linen, twelve pairs of stockings, twelve pocket handkerchiefs, six head handkerchiefs or night caps, three night wrappers, a sun bonnet, three pairs of sheets, two blankets, twelve napkins, a knife and fork, a silver cup and spoon, tooth brush, two combs, a japan dressing box and a work box, two bags for linen, a white muslin moschetto-net three yards high, with a ceiling five feet long by two.

No particular uniform is required for every day, but great neatness must be observed. In winter, on Sundays and holy-days the uniform consists of the red dress, and in summer, the white or pink.

OBSERVATIONS.

In order to avoid interruption of classes, visits are confined to Sundays only. Parents will, it is hoped, approve of this regulation; being aware that visits, unlimited as to time, would greatly impede the progress of their children. It is also hoped that they will not object to the rule which allows

of no visits but those of fathers and mothers, brothers and sisters, uncles and aunts, exclusive of all others, except they be authorized by parents. The religion professed by the tutoresses is the Catholic; but children of any protestant persuasion are admitted into the academy on the sole condition, that they will conform to the public duties of the house. No influence is exercised over their religious principles, consequently the study of the catechism is dispensed with.

There will be a yearly vacation of three weeks, which the children may spend with their parents. No other absence is permitted unless in case of sickness.

A quarterly report will be transmitted to parents or guardians, concerning the health, conduct and proficiency of their children.

There are at present 200 boarders in the academy.

CONVENT OF THE SACRED HEART,

AT GRAND COTEAU, OPELOUS^{as} LA.

In this institution there are twenty-four sisters. Madam Julia Bazire, *Superior*.

YOUNG LADIES' ACADEMY,

AT GRAND COTEAU, LA.

This institution combines in its plan of education, together with the benefit of christian instruction, every advantage that can be derived from a punctual and conscientious care bestowed on the pupils, in every branch of science, suitable to their sex, and from the uninterrupted attention, which is given to form the manners and principles of the young ladies, and to train them up to habits of order, neatness and industry.

The diet is good, wholesome and abundant. Spacious grounds afford to the pupils the facility of pleasant walks and of every useful bodily exercise. Their health is the object of constant solicitude. In sickness they are affectionately attended to, and never are they left a moment beyond the reach of inspection.

TUITION.

The branches taught are Reading, Writing and Grammar, both English and French, Arithmetic, History Ancient and Modern, Chronology, Mythology, English and French Polite Literature, Geography, Elements of Astronomy, the use of the Globes, Domestic Economy, Plain and Fancy Needlework, Embroidery, Marking, Lace-work, &c.

Music and Drawing are extra charges.

All the young ladies in the institution are required to conform to the public worship of the house; but no undue influence is exercised on their religious principles.

A quarterly report of the conduct, proficiency and health of the children is transmitted to their parents or guardians.

TERMS.

The price of board is \$40 a quarter, payable in advance. No deduction is made for a pupil withdrawn before the expiration of her quarter, except for urgent reasons. For the sake of uniformity, the cot, mattress and coverlet will be furnished by the establishment. Postage, books, stationary, doctor's fees, medicines and washing, are charged to the parents. Books and stationary are \$10 a year for the higher classes, and \$6 a year for the lower classes. Washing if done at the institution is \$6 a quarter.

CLOTHING.

On week-days the pupils may wear any garment whatever. On Sundays, in summer, they dress in white or pink, and in winter they wear a gown suitable to the season, which is procured by the house in order to preserve uniformity. On entering every one must bring two pairs of sheets, two pairs of blankets, a moschetto net of white muslin, 8 changes of linen, 8 napkins, 8 pairs of stockings, 8 pocket handkerchiefs, 6 nightcaps or head handkerchiefs, 1 white and 1 black lace veil, a silver cup and spoon, a knife and fork, a tooth brush, combs, a comb and work box.

REMARKS.

In order to avoid interruption in the classes, visits are confined to Thursdays, and can only be made to pupils by their fathers, mothers, brothers, sisters, uncles and aunts, and such others as are formally authorized by the parents. There will be a yearly vacation of four weeks which the pupils may spend with their parents or in the institution. No other absence is allowed, unless in case of sickness. No boarder will be received for a shorter time than a year.

The present number of boarders is 115.

Congregation of our Lady of Mount Carmel,

IN ST. CLAUDE ST. NEW ORLEANS.

Mother Theresa, Superior.

The ladies of this congregation have a boarding and day-school for free children of color, and will devote themselves exclusively to the education of such persons, until the number of sisters be increased. The number of religious in the institution, is 9; of boarding pupils, 20; of externs, 65.

CHARITABLE INSTITUTIONS.

CATHOLIC MALE ORPHAN ASYLUM, at New Orleans, which contains 72 orphans.

NEW ORLEANS FEMALE ORPHAN ASYLUM, under the care of seven Sisters of Charity. Sister Francis Regis, *Sister Servant*. There are 106 orphans in this establishment. Connected with it is a day-school which contains 26 children.

CHARITY HOSPITAL at New Orleans, under the charge of sixteen Sisters of Charity. Sister Regina Smith, *Sister Servant*. The average number of patients is 360.

RECAPITULATION.

Churches,	31
Chapels,	7
Other stations, about	20
Clergymen on the mission,	39
Clergymen otherwise employed,	11
Ecclesiastical seminaries,	1
Clerical students,	9
Colleges for young men,	1
Female religious institutions,	4
Female academies,	4
Charitable institutions,	5

DIOCESS OF NATCHEZ.

THE diocese of Natchez, which comprises the State of Mississippi, was established by Gregory XVI. on the 28th of July, 1837. The See is vacant.

CHURCHES AND CLERGY.

MISSISSIPPI.

Natchez—Rev. Joseph Brogard.

Vicksburg—Rev. M. D. O'Reilly.

DIOCESS OF MOBILE.

THIS diocese comprises the State of Alabama and the Territory of Florida, and is governed by the Rt. Rev. Michael Portier.

CHURCHES AND CLERGY.

ALABAMA.

Rt. Rev. M. Portier, D. D. *Bishop.*

Very Rev. John Bazin, *Vic. Gen.*

Mobile, Cathedral of the Immaculate Conception,

Rt. Rev. Michael Portier, D. D.

Rev. James Lesne,

Rev. Gabriel Chalon,

Rev. James McGarahan,

Rev. Antonio Lima.

Springhill College, St. Joseph's—Very Rev. J. Bazin.

Summerville, Chapel of the Visitation—Rev. James Lesne.

Mount Vernon, St. Paul's—visited by Rev. G. Chalon, who attends several other stations on both sides of Mobile bay.

Montgomery, St. Peter's—*Greensborough, Tuscaloosa, Huntsville, Tuscumbia, Florence and Swift Creek*, occasionally visited.

WEST FLORIDA.

Pensacola, St. Michael's—Rev. S. Guinand, who visits also *Barranco, Perdido Bay, Escambia Bay, and Black Water.*

St. Joseph's Bay, Apalachicola, and Tallahassee, are visited by Rev. G. Chalon.

EAST FLORIDA.

St. Augustine, St. Augustine's—Rev. C. Rampon, who attends also *Fernandina, Jacksonville* and other stations.

Many stations that are now visited only occasionally, will shortly be supplied with resident clergymen. Nine additional priests are daily expected in the diocese.

INSTITUTIONS.

COLLEGE OF SPRING HILL,

ALABAMA.

Under the direction of the Right Rev. Dr. Portier, Bishop of Mobile.

TERMS.

1st. The price of the scholastic year is fixed at two hundred and sixty dollars; one half payable semi-annually in advance.

2d. The equivalent for this sum includes the board of the pupils, their washing, mending, lodging, (with some few exceptions,) tuition, books, stationary, and whatever else appertains to their studies.

The following gentlemen are attached to the institution:

Very Rev. J. Bazin, *President*.

Rev. J. M. Portier, *Prefect of Studies*.

Rev. P. Hackett, *Professor*.

There are at present 70 boarders in the college.

ACADEMY FOR BOYS at St. Augustine, East Florida, The preparatory branches usually required to enter the colleges of this country, are well taught in this institution.

SCHOOL FOR BOYS, at Mobile, Alabama, under the patronage of the bishop.

CONVENT AND FEMALE ACADEMY

Of the Visitation of the B. V. Mary,

AT SUMMERVILLE, WITHIN THREE MILES OF MOBILE.

There are eleven sisters in the convent, and 20 boarders in the academy.

SEMINARY FOR YOUNG LADIES, Pensacola, West Florida, conducted by the ladies of the Retreat.

SCHOOL FOR GIRLS, at Mobile, under the patronage of the bishop.

ORPHAN ASYLUM,

AT MOBILE,

Under the direction of the "Charitable Catholic Ladies' Society." It contains 24 orphans.

RECAPITULATION.

Churches,	7
Stations, about	23
Clergymen,	17
Literary institutions for young men,	2
Female academies,	2
Female religious institutions,	2
Schools,	2
Orphan asylums,	1

DIOCESS OF CHARLESTON.

THE diocese of Charleston which comprises North and South Carolina and Georgia, was established on the 12th of July, 1820. It is now under the charge of the Rt. Rev. John England.

CHURCHES AND CLERGY.

Rt. Rev. John England, D. D. *Bishop of Charleston.*

Very Rev. Richard S. Baker, *Vic. Gen.*

Rev. Timothy J. O'Sullivan, *Secretary.*

SOUTH CAROLINA,

Under the Patronage of St. John the Baptist.

Charleston, Cathedral of St. Finnbar—V. Rev. R. S. Baker,
Pastor.

Rev. T. J. O'Sullivan, *Assist.*

St. Mary's, (Annunciation,) Hassel st.—V. Rev. R. S. Baker, *Vicar*; Rev. Wm. Burke, *Assist.*

Charleston Neck, St. Patrick's—Rev. Patrick O'Neil, *Pastor.*
Rev. F. Gifford, Rev. Michael M'Grath, Rev. Patrick N. Lynch and Rev. Patrick M'Gowan, are general assistants for the city and its vicinity. In the above churches on Sundays and holydays, the communion mass is at 7 A. M.; the high mass and sermon at 10½ A. M.; vespers 3½ P. M. in winter, and at 4, or 4½ P. M. in summer; catechism for white children at 9 A. M., for colored children after vespers; daily mass at 7 A. M.

In summer mass is generally supplied on Sundays at Summerville, about twenty-five miles distant on the railroad, and at Sullivan's Island, at the entrance of the harbor. Colleton District, St. James. The pastor of St. Patrick's church, Charleston, visits the church of St. James, and four other stations in the districts of Beaufort and Colleton, four times a year. Due notice of the visits is previously given.

Columbia, Richland district, St. Peter's—Rev. Timothy Birmingham, *Pastor.* High mass, sermon and vespers on Sundays and holydays. Catechism at 9 o'clock, A. M.

The Rev. James Wallace occasionally assists the pastor of St. Peter's; visits the Catholics at Newberry district, thirty miles distant, thrice in the year; those of Fairfield district as often; those of Lexington as often; at Orangeburg more frequently; also the camps on the lines of rail road construction from Branchville to Columbia, in all six stations, some of them once in three weeks.

Sumter district, BVM. of the assumption—Rev. Edward Quigley, *Pastor.* (P. O. Sumterville.) Mass on Sun-

days at 10 o'clock. Attached to this is the district of *Kershaw*, for which a church is now being erected in the town of Camden. The pastor visits it monthly, and officiates in a private house.—Also the district of *Chesterfield*, the few Catholics of which are attended in Cheraw twice in the year. There is another station more to the south east in Sumter district, making in all three stations.

The few Catholics in *Lancaster*, *Union*, *Chester*, *York* and *Spartanburg*, are occasionally visited by the Rev. T. J. Cronin, missionary for this region and the south western region of North Carolina.

The station at *Aiken* and the church of St. Andrew at Barnwell, are visited, the former four times, the latter twice in the year, from Augusta, Geo. The station at *Edgefield* is also visited once or twice in the year from Augusta, and that at *Abbeville* twice in the year from Locust Grove, Geo.

NORTH CAROLINA.

Fayetteville, Cumberland co. St. Patrick's, } Rev. Thos. Mur-
Raleigh, Wake co. St. John the Baptist, } phy, Vic. For. P.
who attends these places every other month. High mass,
sermon and vespers. He attends also the station at *Halifax*
two or three times in the year.

Washington, Beaufort co. St. John the Evangelist's—Rev.
Thomas Molony, *Pastor*. who attends this place and
Newbern every other month. At Newbern a church is now
being built under the invocation of St. Paul the Apostle.
The same clergyman visits the stations of *Edenton*, Chowan
co. *Plymouth*, Washington co. and *Greenville*, Pitt co.

The counties of *Lincoln*, *Rowan*, *Mecklenburg*, and the
others west of the Yadkin river, together with a portion of
South Carolina, are served by Rev. T. J. Cronin.

Wilmington, New Hanover co.—attended four or five times a
year from Charleston.

GEORGIA.

Augusta, Richmond co. Holy Trinity—Rev. John Barry, *Vic.*
For. Pastor. Communion mass at 7 A. M.; high mass and
sermon at 10½; vespers at 3½ P. M., on Sundays and holy-
days. Catechism on Saturdays. Several stations in South
Carolina are visited from this place.

Savannah, Chatham co. St. John the Baptist—Rev. Jeremiah
F. O'Neil, *Pastor*. Communion mass at 7 A. M.; high
mass and sermon at 10½; vespers at 3½ P. M. Catechism
at 9 A. M. A station at Cockspur island at the entrance of
the river, is attended from this place.

Locust Grove, Warren co. BVM. of the Purification—Rev.
P. Whelan, *Pastor*. Mass with sermon three Sundays in
the month, at 10½ A. M. Catechism before mass. (P. O.)

Double Wells, Talliaferro co.) The stations belonging to this place are, *Washington*, Wilkes co. where a church is being built under the invocation of St. Patrick, and mass is celebrated one Sunday in the month; *Crawfordville*, Talliaferro co. *Athens*, Clarke co. and one in South Carolina.

Columbus, Muscogee co. SS. Philip and James—Rev. James Graham, *Pastor*. Mass on Sundays and holydays at 10½ A. M. Attached to this are *Macon*, Bibb co. visited four times in the year, and two other stations.

Cherokee District, in the north western section of the State, comprising five or six stations, is visited by Rev. Gregory Duggan, *Missionary*.

South Eastern District—Rev. Andrew Doyle, *Missionary*. He attends the stations at *St. Mary's*, Camden co. *Jakyll island* and *Brunswick*, Glynn co. and *Darien*, Mackintosh co.

ECCLESIASTICAL AND CLASSICAL INSTITUTIONS.

Seminary of St. John the Baptist,

CHARLESTON, SOUTH CAROLINA,

In which the small number of candidates necessary to sustain the missions of the diocess are educated. The present number of students is six, three in the class of divinity, and three in logic. They are taught by Very Rev. R. S. Baker, and superintended by Rev. T. J. O'Sullivan.

SOCIETY OF ST. JOHN THE BAPTIST.

The Society of St. John the Baptist is a voluntary association, which creates by subscriptions and donations a fund to aid in the education of candidates for orders, and for supplying very poor and extremely destitute missions. The Bishop is President, the Vicar is Vice President. The priests of the diocess and twelve lay gentlemen, chosen at the annual meeting, form the committee for management. Treasurer, Rev. R. S. Baker; Recording Secretary, Mr. W. F. Forley; Corresponding Secretary, Mr. Patrick Cantwell. There are branches in Augusta, Savannah and Locust Grove.

Society of Ladies in aid of the Seminary.

This is an association of ladies, who contribute by subscription and labour, to supply and keep in repair the bedding and furniture of the seminary. There is a monthly mass, and an anniversary high mass, for the living and deceased members.

ASYLUM FOR AGED AND INFIRM CLERGYMEN.

The clergymen of the diocess have by their own voluntary contributions created a small fund, for the basis, it is to be

hoped of a larger one; and which, it is to be expected, will be increased by the contributions of the laity, for supporting aged, infirm, or destitute clergymen. This fund is at present vested in the bishop and two priests, as trustees, and by a statute of the diocese, each priest is bound henceforth, to contribute thereto in proportion to his means.

DAY SCHOOL for boys, at Charleston, in which an extensive course of classical education is carefully taught. Rev. Michael Magrath, *Principal*.

CONVENTS AND FEMALE ACADEMIES.

Convent and Female Academy of the Ursulines,

CHARLESTON, S. C.

Rev. Mother Mary Borgia McCarthy, Superior.

Mother Mary Francis Molony, Assistant.

This community consists at present of five professed nuns and a novice, and has been incorporated by the Legislature of South Carolina. The ladies are of the congregation of Paris, and a filiation from the monastery near Cork in Ireland, long known as one of the best houses of education in Europe.

They at present will receive only twenty boarders, and thirty day-pupils, which numbers are generally full.

CONVENT AND FEMALE ACADEMY

Of the Sisters of Our Lady of Mercy,

CHARLESTON, S. C.

Sister Aloysius M'Kenna, Superioress.

The objects of this congregation are: 1st. The education of female children whose parents' means are moderate; for which purpose they have accommodations for boarders and day pupils, who receive a solid and extensive plain English education. 2d. The instruction of poor and neglected female children, gratuitously. 3d. The care of destitute orphans who may be supported by the alms of the public. 4th. The care of a hospital for the destitute sick. 5th. The solace of the poor sick in their own dwellings. 6th. Generally such other works of mercy as may be designated by the bishop. The present number of sisters is seventeen. They make simple vows, at first for one year, then for two years, which may afterwards be extended. They have lately had a large and commodious edifice erected near the cathedral, for themselves, their boarders, and the orphans under their charge. They

can accommodate twenty-five boarders and as many orphans. At present they have eighteen of the former and twelve of the latter. Their day-school has upwards of sixty pupils, and in the poor-school there is about half that number of scholars.

Children who are under eight years of age, pay for board and tuition, \$125 per annum, quarterly in advance. In the day-school the terms are those which are usual in the city.

CHARITABLE INSTITUTIONS.

HOSPITAL

OF THE SOCIETY OF WORKING MEN, BROTHERHOOD OF ST. MARINO, an association of upwards of one hundred respectable well conducted mechanics and laborers, who support this hospital for their own benefit by stated contributions. This establishment is attended by the Sisters of Mercy.

ORPHAN ASYLUM, at the establishment of the Sisters of Mercy, in Charleston, which supports 12 orphans.

FREE SCHOOL for girls, conducted by the same sisters, in Charleston.

FREE SCHOOL for boys, at Charleston, in which 30 pupils are admitted.

RECAPITULATION.

Churches,	14
Churches building,	3
Other stations,	47
Clergymen on the mission,	20
Ecclesiastical institutions,	4
Clerical students,	6
Female religious institutions,	2
Female academies,	2
Charitable institutions,	4

DIOCESS OF NASHVILLE.

THIS diocese, comprising the State of Tennessee, was created in July, 1837, by his present Holiness, Pope Gregory XVI., who appointed the Very Rev. Richard Pius Miles, Provincial of the order of St. Dominick in the United States, its first Bishop. He was consecrated in the cathedral of Bardstown, Ky., on the 16th of September, 1838, by the Rt. Rev. Joseph Rosati, D. D. Bishop of St. Louis.

CHURCHES AND CLERGY.

TENNESSEE.

Nashville, Cathedral of the Holy Rosary—

Rt. Rev. Richard Pius Miles, D. D.

Very Rev. Joseph Stokes, V. G. *Pastor*.

Rev. Wm. Morgan, *Assist.*

Memphis, church not yet built—Rev. William T. Clancy, *Pastor*, who visits also *La Grange*, *Bolivar*, *Jackson*, and other stations in south-west Tennessee.

Gallatin, *Franklin*, *Columbia*, *Shelbyville*, *Fayetteville* and *Winchester*—attended from Nashville.

Numerous stations in middle, east and west Tennessee, attended by Rev. Michael McAleer and Rev. John Maguire.

The two last named gentlemen have been appointed to travel together throughout the diocess, to preach in every town not already provided with a pastor, and to administer the holy sacraments to all who may apply to them. It is confidently hoped, that a merciful God will bestow his blessing upon their zeal and labours, and enable them to announce with an apostolic spirit, the divine truths of our holy religion, that through them our doctrines may become more generally known and more practically respected.

INSTITUTIONS.

St. Joseph's Theological Seminary,

NASHVILLE, TENN.

In this seminary, young men designed for the missions of Tennessee are taught philosophy and theology. It contains, at present, two students of theology, under the direction of Very Rev. Joseph Stokes, V. G.

ACADEMY FOR BOYS,

NASHVILLE, TENN.

Attached to the seminary is an academy for boys, in which the ordinary branches of a liberal education are carefully taught, the moral and religious instruction of the pupils attended to, and every facility afforded for the improvement of the mind and the cultivation of virtue. The academy is conducted by approved teachers, and superintended by the Rev. William Morgan, *President*.

RECAPITULATION.

Churches,	1
Other stations,	20
Clergymen on the mission,	6
Ecclesiastical seminary,	1
Clerical students,	2
Academy for boys,	1

DIOCESS OF BARDSTOWN.

THE diocese of Bardstown, which embraces the State of Kentucky, was established in 1808. The See is now occupied by the Rt. Rev. Benedict J. Flaget, who is assisted by the Rt. Rev. Guy J. Chabrat, Coadjutor.

CHURCHES AND CLERGY.

KENTUCKY.

Bardstown, Nelson co. Cathedral of St. Joseph,
 Right Rev. Benedict Joseph Flaget, D. D. *Bishop*.
 Right Rev. Guy J. Chabrat, D. D. *Bishop of Bolina*,
Coadjutor.
 Right Rev. John B. David, D. D. *Bp. of Mauricastro*.
 Rev. H. Deluynes, *Pastor*.

Five other stations are visited by the clergy of the Cathedral.
St. Thomas' Church, Nelson co.—Rev. A. A. Aud, who attends the church at *New Haven* and four stations.

Fairfield, Nelson co. St. Michael's, } Rev. J. Elliott, who at-
Taylorsville, St. Benedict's, } tends two stations.
Nazareth, Nelson co. St. Vincent of Paul—Rev. J. Haseltine.
Bullett co. St. John the Baptist, once a month—Rev. J. Haseltine.

Louisville, St. Louis—Rev. Ignatius A. Reynolds, *Pastor*.
 Rev. J. M'Gill,
 Rev. W. S. Coomes, } *Assistants*.
 Rev. John Quinn, }

German church—Rev. Charles Blanc, *Pastor*.
 Rev. Mr. Decheux, *Assist*.

Portland, near Louisville—Rev. N. Perché, who attends also
Clare's creek church, and two other stations.

Grayson co. St. Paul's, }
 St. Benedict's, } Rev. A. Degauquier, who
 St. Augustine's, } attends six stations.

Breckenridge co. St. Anthony's, }
Meade co. St. Theresa's—Rev. J. C. Wathen, Rev. Charles Coomes, who attend seventeen stations.

- Hardensburgh, Breckenridge co.* }
 St. Romuald, } *Rev. J. C. Wathen.*
Davies' co. St. Lawrence, }
Union co. Sacred heart, } *Rev. E. J. Durbin and Rev. A. Ha-*
 St. Ambrose, } *gan, who attend four distant sta-*
Graves co. St. Jerome, } *tions.*
Marion co. Holy Cross—Rev. Robert Byrn, who also attends
 St. Vincent's in Nelson co. and five stations.
 St. Charles', } *Rev. Louis Petit,*
 Raywick and three stations, } *S. J.*
 Lebanon, St Augustine's } *Rev. D. A. Deparcq.*
 Holy Mary, }
 Loretto, conv. and acad.—Rev. F. Fouché, S. J.
Adair co. St. Bernard's, } *Rev. D. A. Deparcq, who*
Mercer co. Danville, St. Patrick's, } *attends also five stations.*
Washington co. St. Rose—Rev. J. T. Jarboe, O. S. D. who
 with the gentlemen of that order, attend five stations.
Scott co. St. Pius', }
Franklin co. St. Patrick's at } *Rev. J. A. Drew, who attends*
 Frankfort, } *five stations.*
Covington, St. Mary's—Rev. S. H. Montgomery, who attends
 Maysville.
Lexington, St. Peter's, Fayette co.—Rev. M. Spalding during
 the absence of Rev. Edward M'Mahon.

ECCLESIASTICAL INSTITUTIONS.

DIOCESAN SEMINARY.

This seminary has been established in Marion co. under the direction of the fathers of the Society of Jesus.

DOMINICAN CONVENT,

AT ST. ROSE, WASHINGTON COUNTY.

The following Rev. gentlemen reside in the institution: Rev. J. T. Jarboe, *Superior*; Rev. S. L. Montgomery, Rev. J. V. Bullock, Rev. C. D. Bowling, Rev. A. O'Brien, and Rev. A. Anderson. There are three professed novices, and two or three in the habit not professed, and two professed lay-brothers. The fathers attend five or six stations at seven or eight miles' distance from St. Rose.

COLLEGES FOR YOUNG MEN.

ST. JOSEPH'S COLLEGE,

BARDSTOWN, KY.

This college is situated in the suburbs of Bardstown. The site is beautiful, and equally as healthy as any in the state, or perhaps in the Union.

The branches actually taught, are the languages, viz: Latin, Greek, French, Spanish: Mathematics in all the branches; Latin and English versification, Rhetoric, including Composition and Elocution; Mental Philosophy, Natural Philosophy, including the elements of Chemistry, Pneumatics, Electricity, &c., illustrated by experiments. The apparatus for Natural and Experimental Philosophy, is as complete as any in the Western country, and will be occasionally increased by new invoices from Europe. History and Geography, with the use of the maps and globes, are taught with peculiar attention.

TERMS.

Tuition alone—in Reading, Writing, and Arithmetic, per annum,	\$20 00
Do. in English Grammar, Geography, and Practical Surveying,	30 00
Do. in the languages and higher branches,	50 00
Do. including board, washing and mending,	150 00

The expenses already incurred in procuring and importing the apparatus, and those to be incurred yearly, for the experiments, mending and replacing instruments, create a necessity of making a small extra charge of \$10 per annum, for the class of Natural Philosophy.

The following are the names of the officers and professors of the college:

Rev. J. M. Lancaster, *Prest., and Professor of Mental and Moral Philosophy.*

Rev. R. A. Abel, *Vice Prest. and Chief Disciplinarian.*

Rev. F. Chambige, *Agent and Professor of Chemistry, and Natural Philosophy.*

Rev. W. E. Clark, *Prof. of Ancient Languages, and Spanish.*

Rev. Mr. Vitale, *Prof. of French.*

Rev. Aug. Cissell, *Tutor in Latin.*

Mr. Jno. T. Talbot, *Tutor.*

Mr. Jno. R. McAtee, } *Prof. of English & Mathematics.*

Mr. Wm. Simms, jr. }

Mr. Ferdinand Heumuller, *Prof. of Music.*

Mr. Patrick Ward, *Assist. in Preparatory.*

Mr. Robert A. Spalding, *Clerk.*

Mr. J. S. E. Norman, } *Prefects.*

Mr. James Shehy, }

ST. MARY'S COLLEGE.

INCORPORATED, JANUARY 31, 1837.

This literary establishment, founded in 1822, has been for the last four years, under the direction of the present Conductors. The system of study embraces all the branches commonly taught in other colleges.

TERMS.

- | | |
|--|----------|
| 1. Board, Tuition, Washing, Mending, &c., per annum, half yearly in advance, | \$100 00 |
| 2. No deduction is made for the students who go home during the annual vacation. | |
| 3. Bed and bedding, when furnished by the college, | 6 00 |
| 4. The only extra charges are for Music and Drawing, which will be taught on moderate terms, and for the philosophical apparatus. | |
| 5. Stationary can be furnished by the College, | 4 00 |
| 6. Medical attendance and Medicines, unless parents prefer to pay the expenses incurred in case of sickness, | 2 00 |
| 7. Books, clothes, and other articles of this nature, will be furnished, according to the intention of parents or guardians, with due regard to economy. | |
| 8. None are admitted as day-scholars, whose parents or guardians do not live in the neighborhood. | |

The following gentlemen are attached to the college:

Rev. Peter Chazelle, S. J., *President*.

" Wm. Murphy, S. J., *Vice-president*.

" Thomas Legouais, S. J.

" Vital Giles, S. J.

" Lewis Petit, S. J.

" F. X. Evremond, S. J.

" F. Fouché, S. J.

} *Professors.*

MOUNT MERINO SEMINARY.

This institution is situated in a remarkably healthy part of Kentucky, on the Stage Road, ten miles from Brandenburg and fourteen miles from Hardensburg.

The course of instruction embraces Spelling, Reading, Writing, Arithmetic, English Grammar and Geography, with the use of Globes, Book-keeping, Rhetoric, and Declamation, History, the French language, the Greek and Latin Classics, Logic and mental Philosophy. Mathematics, Algebra, Geometry, Trigonometry, Surveying, Mensuration, Conic Sections and Astronomy, to which will be added soon, Civil Engineering and Lectures on Agriculture.

The year will be divided into two sessions. The first session begins on the 1st of September, and ends on the 7th of February. The second session begins on the 23d of February, and ends on the 1st of August.

The month of August will be vacation, with a recess of two weeks in February.

TERMS PER SESSION, IN ADVANCE.

Board, including washing, mending, fuel and lights,	\$35 00
Tuition in the Preparatory Branches,	8 00
Tuition (with the above) in Surveying, Book-keeping and Rhetoric,	12 00
Tuition (with the above) in the languages, Mathematics and Philosophy,	15 00
Each boarder finds bed and bedding, or pays for them	\$3
per Session.	

Agents at Brandenburg, Messrs. Wathen & Co.

“ Louisville, Messrs. Niven & Blancagniel, and James Green, Sr.

On business, address to Brandenburg. (post paid.)

JOHN B. HUTCHINS.

Academy for boys at Louisville, containing 50 pupils.

CONVENTS AND ACADEMIES

FOR YOUNG LADIES,

Conducted by the Sisters of Charity.

FEMALE ACADEMY OF NAZARETH,

BARDSTOWN, KENTUCKY.

The Nazareth academy is three miles from Bardstown, and three quarters of a mile from the Louisville and Bardstown Turnpike. The site is pleasant, beautiful and healthy. The buildings are spacious, and erected in a handsome style; and peculiarly well arranged for the purpose of an extensive boarding school for young ladies. The yard and ground for recreation and promenade are neat, spacious, and in the summer pleasantly shaded with forest and grove trees.

The institution has obtained a charter of incorporation from the Legislature of Kentucky, and is conducted on principles similar to those of St. Joseph's College. It is under the protection and superintendence of the Rt. Rev. Bishop of Bardstown, and a board of trustees. The president and some of the faculty of St. Joseph's College examine the pupils, and en-

courage their progeess. At the end of each session, bulletins are transmitted to parents and guardians, informing them of the conduct, proficiency, and health of their children or wards.

The conductors of the institution assure its numerous patrons, and the public in general, that there is, and always shall be, a sufficient number of competent instructors and tutoresses in all the branches, professed to be taught in the academy. Every attention is given to the neatness, politeness, health and comfort of the pupils. The diet is good, wholesome and abundant. The sick are nursed with truly maternal tenderness, and the pupils receive in every respect a parental care and attention.

No solicitation or influence is used to change the *religious principles or creed* of the pupils: and should any manifest a desire for such change, the parents or guardians are informed of the same.

Nazareth has been a public boarding school for young ladies since the year 1822; during which time, it has received an extensive patronage from Kentucky, the southern and several of the western states. Each year has added to the comforts and conveniences of the institution; while experience has increased the qualifications and abilities of the conductors and tutoresses.

Nazareth is open for the reception of pupils at any time of the year: at least one hundred and fifty may be received and comfortably accommodated. The Bardstown and Louisville Stage will pass by Nazareth, whenever there are passengers to or from the academy. *Francis McKay*, merchant, Louisville, Ky., will take pleasure at any time in facilitating the conveyance of pupils to the institution, or in giving a prospectus or information of the same. The branches taught in this institution are as follows:

Reading, Writing, Arithmetic, English Grammar; Geography, with the use of the Globes; History, Rhetoric, the elements of Botany; Mental and Natural Philosophy; Astronomy, Optics, Chemistry, &c.; Plain Sewing, Marking, Needle-Work, Embroidery, Tapestry and Bead-Work, in all their variety; Drawing; Painting; Music on the Harp; Piano and Guitar; and the French, Italian, and Spanish languages. Lessons and exercises in polite literature will also be given, the institution being provided with a good library for the purpose.

THE TERMS ARE AS FOLLOWS:

Board, Washing, and Tuition in the common branches, viz: Reading, Writing, Arithmetic, English Grammar and Geography; Plain Sewing, Marking, and Needle-Work, per session,
Board, and Tuition in any or all of the following

\$50 00

branches, viz: Embroidery, Drawing, Painting in water colors, History, Rhetoric, Botany and Philosophy, per session,

\$57 00

Any of the common branches before mentioned, may be joined to the studies just named, without any additional charge.

EXTRA CHARGES.

For each language, French, Italian, and Spanish, per session,	\$6 00
Lessons on the Harp, with the use of the instrument, per session,	30 00
Lessons on the Piano and Guitar, with the use of the instruments, each, per session,	12 00
Dancing, per quarter,	10 00
Bed and Bedding when furnished by the institution, per session,	4 00
The use of books for all or any of the classes, maps, paper, quills, &c. &c., per session,	3 00

Grecian Landscape Painting in imitation of oil-colors, the Mezzo-tinto, and Polish water-colors, will be hereafter taught in the institution, and will make, for a course of lessons, in each style, an extra charge of five dollars.

Payments are to be made in advance for each session.

A charge of two dollars per week will be made for students remaining in the Academy during the vacation.

No boarder will be received for a shorter time than a session. No deduction will be made for absence unless occasioned by sickness.

SOME GENERAL REGULATIONS.

There will be an annual vacation from the Wednesday previous to the last Thursday of July, to the 1st Monday of September.

The pupils will not be allowed to visit in town or its vicinity, unless it be the parents' express wish; and unless the families whom they are to visit be designated. Those visits will, by no means, be more frequent than once a month, and then, so as not to cause the omission of any class.

In order to prevent all improper correspondence, the letters written or received by pupils, will be subject to inspection, (however, their correspondence with parents or guardians, will be entirely unrestrained.)

The winter school uniform will be dark colored merino. That of summer blue and pink colored gingham and calicoes, with plain aprons and capes.

A sum of money, sufficient to purchase such articles as will be necessary during the first session, will be put into the hands of the treasurer, who will account for the same.

Pupils wishing to learn Music, will provide themselves with Music-books.

The use of a well selected Library may be had for \$2 during the student's stay in the academy, at the option of the parent or guardian.

The year will be divided into two sessions; the first commencing on the first Monday in September, and ending the 14th of February; the second commencing the 15th of February, and ending the last of July.

If children should complain or express discontent in their letters, parents and guardians are requested to write, without delay, to some one of the directors of the academy, or some person (other than the children) in whom they can confide, in order to obtain correct information on the alleged subject of complaint.

The actual trustees are the Rt. Rev. Dr. Flaget, *Moderator*; Rt. Rev. Dr. David; Rev. J. Haseltine; Miss Catherine Spalding, *Mother Superior*; Miss Pelagia Vallee; Miss Columba Carroll; and Miss Serena Carney.

All communications respecting this academy, addressed to the Rev. J. Haseltine, *Superior*; or to Miss Catherine Spalding, *Mother Superior, Nazareth, near Bardstown, Ky.* will receive immediate attention.

F. McKay, merchant, Louisville, Ky. is agent for the academy, to whom remittances may be made.

FEMALE SCHOOL OF ST. VINCENT OF PAUL,

NEAR MORGANFIELD, UNION CO. KENTUCKY.

The branches taught are as follows: Reading, Writing, Arithmetic, English Grammar, Geography, History, Plain and Fancy Needle-work, Marking, Lace-work, Bead-work, &c.; Drawing and Painting in Water-colors; Music on the Piano Forte: also Vocal Music.

THE TERMS ARE AS FOLLOWS:

Board and tuition in any or all of the following branches, viz. Reading, Writing, Arithmetic, English Grammar, Geography, History, Plain and Fancy Needle-work, Marking, Lace-work, Bead-work, Drawing and Painting, \$76 per annum: or 19 per quarter.

There is an extra charge for Music and the use of Piano of \$24 per annum, or \$6 per quarter.

There are 7 Sisters and 35 boarders in this academy.

ST. CATHARINE'S FEMALE ACADEMY,

LEXINGTON, KENTUCKY.

This institution is in a beautiful and healthy situation on North Mulberry street. The buildings already erected,

and those that are in progress of erection, will be sufficiently capacious to accommodate about fifty boarders.

The branches taught in this institution, are as follows: Reading, Writing, Arithmetic, English Grammar, Geography, (with the use of Globes,) History, Rhetoric and Composition; the Elements of Botany, Natural Philosophy, Astronomy, Optics, Chemistry, &c.—Plain Sewing, Marking, Needle-work, Embroidery, Tapestry, Bead-work, in all its variety: Drawing, Painting, Music (Vocal and Instrumental) and the French language.

THE TERMS ARE AS FOLLOWS:

Boarding and Tuition in the common branches, viz. Reading, Writing, Arithmetic, English Grammar and Geography; Plain Sewing, Marking and Needle-work, per quarter,	\$30 00
Boarding and Tuition, in any or all of the following branches, viz. Embroidery, Drawing and Painting; History, Rhetoric, Botany and Philosophy, per quarter.	33 00
There is an extra charge for the French language, of	5 00
There is also an extra charge for Music, and the use of Instruments, of	10 00
Bed and bedding, when furnished by the institution,	2 50

☞ Payments are to be made quarterly in advance.

No boarder will be received for a shorter time than a quarter. No deduction will be made for absence, unless occasioned by sickness. The terms for the admission of externs will be made known on application to the conductors.

FEMALE ACADEMY at Louisville, under the care of five Sisters of Charity.

CONVENTS AND ACADEMIES,

Conducted by the Sisters of Loretto.

The mother-house of the Loretines is at Loretto, where there are 45 sisters. The number of members in the community is 156.

LORETTO FEMALE ACADEMY.

The LORETTO FEMALE ACADEMY, is in Marion County, Ky. on the road from Bardstown to Lebanon, twelve miles

from the former, and six from St. Mary's College. It was incorporated in 1827.

The conductors of Loretto, resolved to establish a permanent literary institution, have made choice and purchased an extensive domain, in a healthy and eligible section of country. The buildings are elegant, well adapted to the purposes of education, and sufficiently capacious for the comfortable accommodation of 150 pupils. The recreation grounds are spacious and set with trees and shrubbery.

Loretto is founded on principles similar to those of St. Mary's College; and the public are referred to the prospectus of that institution for the spirit and customs of this. It is directed by a board of trustees of which the Rt. Rev. Dr. Flaget, Bishop of Bardstown, is Moderator. The pupils are examined at the termination of the year, by some of the principal professors of St. Mary's College, and a statement of their moral standing and literary advancement is transmitted to parents and guardians.

The community, being numerous, are enabled to give the fullest and most prompt attention to every department. Propriety of deportment, politeness, personal neatness, and the principles of morality, are objects of unceasing assiduity. The sick are attended with tenderness and regularity. The institution is Catholic; but while it affords every facility for those who profess that faith, to reduce it to practice, it carefully abstains from any encroachment on the principles of others. All attend morning and evening prayer together, and divine service on Sundays.

The tutoresses of the Loretto Academy, as well as those who at all times preside over the pupils, have been carefully selected from the most numerous community in the West, with a view not only to talent and learning, but also to disposition and aptitude to fashion and habituate the young mind to what is useful, elegant and proper. The French language is taught by French ladies; and Painting, by ladies who have long taught with reputation.

For the accommodation of its patrons and friends, the institution has purchased a good stage, which will be kept in Bardstown, subject at all times to the command of those who wish to visit Loretto; inquire at any of the Hotels of Bardstown. It will, at the request of passengers, call at Liver's Springs, which are a little more than a mile from Loretto, and a few hundred yards from the stage-road. Mr. John Blandford has permanently settled at these springs, and will keep entertainment throughout the year.

The conductors have been at great expense in building and other improvements; and whatever expense and labor may be requisite, they are resolved that Loretto shall always be in accordance with the wishes of its patrons.

They persuade themselves that the improvements and real merits of the institution will be appreciated. The friends of female education and the public are requested to call and see *for themselves*. The branches taught are as follows:

Reading, Writing, Arithmetic, English Grammar; Geography, with the use of Maps and Globes; History, ancient and modern, with Chronology and Mythology; Rhetoric and Composition; Botany, Optics and the Elements of Mechanics; Hydrostatics and Astronomy; Chemistry and Natural Philosophy; the French language: Needle-work, plain and fancy; Marking; Lace and Bead-work; Drawing; Painting in water colors; Crayon Drawing; Painting on Satin and Velvet; Music, Vocal and on the Piano Forte, Harp and Guitar; Dancing. Lessons and Exercises will be given in Polite Literature.

TERMS.

Board and washing, per session,	\$35 00
Tuition in Reading, Writing, English Grammar, Plain Sewing and Marking, per session,	6 00
Tuition in Geography, with the use of Maps and Globes, Fancy Needle-work, Embroidery, Bead- ing, Drawing and Painting, Rhetoric and His- tory, Botany and Philosophy, an extra charge of	4 00

EXTRA CHARGES.

For Music and use of Pianos, per session,	15 00
For Music on the Guitar, with the use of instru- ment, - - - - -	12 00
For Music on the Harp, with the use of instru- ment, - - - - -	30 00
For the French or Spanish Language, - - -	5 00
For Dancing, per quarter, - - -	10 00
For Medicines and medical attendance, unless parents prefer to risk the expenses of sickness,	4 00

CONDITIONS AND GENERAL REGULATIONS.

1. Payments are made semi-annually, in advance.
2. No boarder is admitted for a shorter term than three months.
3. No deduction will be made for absence unless occasioned by sickness.
4. Boarders must be furnished by parents and guardians with bed, bedding, decent clothing, books and stationary.
5. Pupils from a distance may be furnished with all necessities by depositing money in the hands of the Mother Superior.
6. Bed and bedding furnished by the institution at \$3 per session.
7. The academic year is divided into two sessions—the first commencing 1st September, and expiring 15th February;

the second commencing 20th February, and expiring 1st of August. Pupils will meet a kind reception at any time of the year, though they will find it greatly to their advantage to enter early in the session.

8. Visiting and receiving of visits is prohibited, unless the persons be near relations or guardians, or have the approbation of these.

9. The correspondence of pupils, except with parents and guardians, is subject to inspection.

10. Young ladies over fifteen will not be received, if they be not recommended by a person who will be held responsible.

Miss Herminie Grute, a young lady who has received instruction during several years from some of the best musical professors of Paris, will superintend the department of Music. We are confident that her eminent qualifications will be recognised by the parents who may visit the institution, and manifested in the progress of the pupils.

Communications relative to the institution, addressed to Miss Isabella Clark, *Superioress*, Loretto, or to Rt. Rev. Dr. Chabrat, Bishop Coadjutor of Bardstown, will receive prompt attention.

Convent and Preparatory School of Gethsemani,

About twelve miles from Bardstown. The only branches taught are Reading, Writing, Arithmetic, English Grammar, Geography and Plain Sewing.

TERMS.

(Including board and tuition) per session,	\$33 00
Extra for bedding,	2 00

CONVENT AND ACADEMY of Bethlehem, near Elizabethtown, Ky.

CONVENT AND ACADEMY of Holy Mary, in Marion county, Ky.

ST. MAGDALEN'S CONVENT, near Springfield, Ky. There are 14 professed sisters in this institution, and three novices. They observe the rule of St. Dominic.

Female Academy of St. Magdalen's,

NEAR SPRINGFIELD, KY.

This institution has lately been enlarged by the addition of a stately two story building, and is now amply

capacious for the comfortable accommodation of one hundred and fifty boarders. The Bardstown and Springfield stage will pass by St. Magdalen's, whenever there are passengers to or from the academy. The site is beautiful, pleasant and healthy. The yard and recreation ground are spacious, and tastefully set with grove trees.

THE BRANCHES TAUGHT IN THIS INSTITUTION ARE AS FOLLOWS:

Orthography, Reading, Writing, Arithmetic, English Grammar, Chemistry, Geography, with the use of the Globes; History, Philosophy, Rhetoric, and Composition; Music on the Piano, Drawing and Painting on the most improved plans; Botany, Plain Sewing, Marking, Needle-work, embroidery, Tapestry and Bead-work. Two of the tutoresses are being qualified to give lessons in French and on the Guitar.

THE TERMS ARE AS FOLLOWS.

Boarding and tuition in the common branches,	
per session,	\$30 00

EXTRA CHARGES.

For Grammar and Geography, per session,	\$2 00
Globes and use, and Astronomy, do.	3 00
Lessons on the Guitar, do.	6 00
Music and use of Piano, do.	10 00
Rhetoric, Philosophy, Chemistry and Botany,	
per session,	3 00
Fancy and Bead-work, per session,	3 00
Embroidery, do.	1 50
Painting and Drawing, do.	4 00
French, do.	5 00
Bed and bedding, when furnished by the	
institution, per session,	3 00

Payments must be made semi-annually in advance.

☞ All communications respecting the academy, addressed to Rev. C. D. Bowling, *Superior*; or to Mother Helen Wheeling, *St. Magdalen's near Springfield, W. C. Ky.*, will be promptly attended to.

There are at present 80 boarders in the academy.

SCHOOL attached to the German church at Louisville, containing one hundred and twenty-five pupils.

Loretto Deaf and Dumb Asylum.

This institution for the mental and moral improvement of female children who are deaf and dumb, is under the direction of Miss Eulalia Flaget, who is assisted by Miss Antoinette Bernier and Miss Louisa Jarrige.

All the branches taught in similar institutions in France, or in the United States, will be taught in this institution. In a word, every facility will be afforded for acquiring an accomplished and useful education.

TERMS.

For board and tuition per annum,	\$100 00
For bed and bedding, if furnished by the institution, and for washing,	12 00

ORPHAN ASYLUM AND INFIRMARY.

Under the care of six Sisters of Charity,

AT LOUISVILLE, KY.

The number of orphans in the asylum is forty-two.

RECAPITULATION.

Churches and chapels,	40
Other stations,	70
Clergymen on the mission,	26
Clergymen in various institutions,	20
Ecclesiastical seminary,	1
Colleges for young men,	3
Female religious institutions,	3
Academies for young ladies,	10
Schools for boys,	2
Charitable institutions,	2

DIOCESS OF NEW YORK.

The diocese of New York, which comprises the State of New York and the eastern part of New Jersey, was established in 1808. The Rt. Rev. John Dubois is bishop, and the Rt. Rev. John Hughes, *Coadjutor* and *Administrator*.

CHURCHES AND CLERGY.

NEW YORK.

New York.	{	Cathedral of St. Patrick—Rt. Rev. John Dubois D. D.
		Bishop.
		Rt. Rev. John Hughes, D. D.
		Coadj. and Admin.
		Rev. John D. Urquhart.
		Rev. Wm. Starrs.

New York.

Cathedral of St. Patrick—Rev. J. Conroy, who celebrates mass, and preaches every second Sunday in the chapel of the Bellevue hospital.

St. Peter's church—Very Rev. John Power, D. D.
Rev. Charles C. Pise, D. D.
Rev. J. T. Andrade.

St. Mary's—Rev. Wm. Quarter,
Rev. Walter J. Quarter,
Rev. Dominick Teixchira.

St. James'—Rev. Andrew Byrne,
Rev. Philip Gillick,
Rev. Mr. Terhykowich.

St. Joseph's—Rev. John McCloskey,
Rev. Bernard Carraher.

Transfiguration church—Very Rev. Felix Varela,
Rev. John Freitas.

St. Nicholas', (German)—Rev. N. Balleis.

St. John Baptist's (German)—Rev. Zacharias Kunze.

Brooklyn, St. James—Rev. John Walsh,
Rev. J. McDonagh.

St. Paul's—Rev. Nicholas O'Donnell,
Rev. James O'Donnell.

Albany, St. Mary's—Rev. Joseph Schneller.

St. John's—Rev. John Kelly.

Harlaem, St. Paul's, not dedicated, }
Throg's Point, 2d Sund. in month, } Rev. Michael Curran,
Saw Pit, occasionally, } dwelling at Harlaem.

Asylum, Chapel of St. Ignatius—Rev. John Maginnis.

Troy, St. Peter's—Rev. John Shanahan.

Sandy Hill, church not dedicated, }
Lansingburgh, } Occasionally attended
Waterford, } from Troy.

West Troy, church not dedicated—Rev. James Quinn.

North Greenville, }

Minerva, }

Buskirkbridge, }

Mechanicsville, }

Hoosicksfalls, }

Shahaticoque, }

Occasionally attended from West Troy.

Utica, St. John's—Rev. Francis Ferrall.

Binghampton, church not dedicated—occasionally attended from Utica.

Deerfield, }
Littlefalls, } Rev. Joseph M. Burke: dwelling at L. Falls.

Newport, }
Schuyler, } Rev. Thomas Martin.

Rochester, St. Patrick's—Rev. Bernard O. Reilly.

St. Joseph's (German,)—Rev. Simon Sanderle.

Greece Church—occasionally attended by Rev. B. O'Reilly.

- Buffalo*, St. Louis', (German)—Rev. Alexander Pax.
(English)—Rev. Charles Smith.
- Oswego*, church not dedicated—Rev. John Rogers.
- Auburn* and *Geneva*, churches not dedicated—Rev. Patrick Bradley, dwelling at Auburn.
- Eden*—Rev. Nicholas Mertz.
- Carthage*, St. James', }
Watertown, church not dedicated, } Rev. Michael Gilbride,
Brownville, occasionally, } dwelling at Carthage.
- Hogansburgh*, St. Patrick's, three Sundays—Rev. John McNulty.
- Fort Covington*, St. Mary's, }
Malone, St. Joseph's, } Occasionally attended by Rev.
Messina, St. Peter's, } J. McNulty.
- Java* and *China*, once a month—Rev. Charles Smith of Buffalo.
- Newburgh*, church not finished, }
Cold Spring, St. Mary's, } Rev. Patrick Duffy, dwell-
West Point, } ing at Newburgh.
- Poughkeepsie*, St. Peter's, two Sundays in the month;
Saugarties, once a month, church not dedicated; *Roundout*,
once a month—Rev. John Smith, dwelling at Pough-
keepsie.
- Northwood*—Rev. Mr. Newman.
- Lockport*, St. John's, }
Medina, church not ded. } Rev. P. Costello, dwelling at
Lockport.
- Albion*, *Niagara Falls* and *Lewistown*—occasionally attended
by Rev. P. Costello.
- Plattsburgh* and *Kuseville*, alternately—Rev. Mr. Rooney,
dwelling at Plattsburgh.
- Rome*, St. Peter's, first and third Sunday; *Verona*, St. Mary's,
second and fourth Sunday—Rev. William Beecham, dwell-
ing at Rome.
- Vienna*, }
Turin, } Private chapels occ. att. by Rev. Wm. Beecham.
Florence, }
- Danville*, occasionally, by Rev. S. Sanderle of Rochester.
- Schenectady*, St. John's—Rev. Patrick McCloskey.
- Amsterdam*, }
Saratoga, } Occasionally by Rev. P. McCloskey.
Jonesville, }
Galway, }
- Salina*, church not dedicated—Rev. Michael Heas.
- Syracuse*, }
Manlius, } Occasionally, by Rev. M. Heas of Salina.
Pompey, }
Mexico, }
- Ogdensburgh*, church not dedicated—Rev. David Bacon.
- Waddington*, vacant.
- Flushing* and *Jamaica*, occasionally by Rev. Michael Curran.

Williamsburgh, occasionally, by Rev. James O'Donnell.

Hunter, vacant.

Sing Sing, *Yankers*, churches not dedicated—Rev. J. Cummiskey.

Staten Island, church not finished; *Perth Amboy*—Rev. Mr. Madranno.

Sagharbor, church not dedicated, occasionally by Rev. J. Cummiskey.

Hudson, occasionally from Albany.

Cape Vincent, *French Creek*, *Leraysville*—Rev. Francis Guth.

NEW JERSEY.

Newark, St. John's—Rev. Patrick Moran.

Patterson, St. John's—Rev. Philip O'Reilly.

Jersey city, St. Peter's—Rev. Hugh Mohan.

Belleville, St. Paul's—Rev. P. Dogherty.

Madison, St. John's—Rev. Mr. Newell.

New Brunswick,

South Amboy,

Somerville,

Macoupin, (German)—Rev. John Raffener.

INSTITUTIONS.

ROSE HILL COLLEGE,

WEST CHESTER COUNTY, ELEVEN MILES FROM THE CITY OF
NEW YORK.

There are fourteen ecclesiastical students in this institution, of which the Rev. Felix Villanis, D. D. is President.

St. Mary's Select School for Young Ladies,

No. 415, GRAND ST, NEW YORK.

Under the charge of four Sisters of Charity; Sister THECLA,
Sister Servant.

The course of instruction in this school embraces Orthography, Reading, Writing, Grammar, Composition, Natural Philosophy, Ancient and Modern History, Rhetoric, Practical and Rational Arithmetic, Drawing, Painting, Embroidery, Plain and Fancy Needle-work.

TERMS PER QUARTER.

First class,	-	-	-	-	-	\$3 50
Second class,	-	-	-	-	-	5 50
Third class,	-	-	-	-	-	7 00

EXTRA CHARGES.

Drawing and painting	-	-	-	\$5 00
Chenille embroidery,	-	-	-	5 00
Stationary,	-	-	-	25
Fuel for the season,	-	-	-	1 00
N. B. Quarter payable in advance. No charge for vacation.				

St. Joseph's School for Young Ladies,

No. 23, OLIVER ST, NEW YORK.

Under the charge of five Sisters of Charity, Sister WILLIAM ANNA, *Sister-Servant*.

The course of instruction commencing from the elements of a junior education, comprises Orthography, Reading, Writing (plain and ornamental,) Arithmetic, Geometry, Grammar, Composition, Ancient and Modern History, Geography, with the use of Maps and Globes; Astronomy, Rhetoric, Natural Philosophy, Botany, Chemistry, Plain and Ornamental Needlework, Tapestry, Cotton Embroidery, &c. &c.

The government of the school is mild, but firm and regular, and strict attention to its regulations will be required; should a pupil be withdrawn before the expiration of the quarter, no deduction will be made for the remaining time, or for a partial absence from the school.

Besides frequent inspection of the classes during the year, a general examination will be held immediately before the vacation: premiums will be awarded to those who may have excelled in their respective classes, or distinguished themselves by their exemplary deportment.

The utmost attention will be paid to the religious, moral and intellectual improvement; also, to the polite deportment of the pupils.

COURSE OF INSTRUCTION AND TERMS.

First Class—Embraces, Orthography, Reading, Plain and Ornamental Writing, Arithmetic, Geometry, Grammar, Composition, History, Geography, with the use of the Globes, Astronomy, Rhetoric, Philosophy, Chemistry, Botany, and Delineation of Maps, - \$8 50

Second Class—Orthography, Reading, Plain and Ornamental Writing, Arithmetic, Grammar, Composition, History, Geography, Philosophy, and Botany, - \$6 50

Third Class—Orthography, Reading, Writing, Arithmetic, Composition, Grammar, Geography and History, - \$5 50

Fourth Class—Orthography, Reading and Writing, - \$3 50

EXTRA CHARGES PER QUARTER.

French Language,	- - - - -	\$5 00
Music,	- - - - -	10 00
Drawing and Painting in oil or water colors,	- - - - -	5 00
Chenille Embroidery,	- - - - -	5 00
Shell and Ebony Work,	- - - - -	5 00
Japanning and Mezzotinto,	- - - - -	5 00
Quarter payable always in advance.		
No charge for vacation.		

CHARITABLE INSTITUTIONS.

Roman Catholic Asylum in New York city, under the charge of 12 Sisters of Charity. Sister Elizabeth, *Sr. Servant*. The number of orphans in this institution is 200.

Roman Catholic Half-Orphan Asylum, in N. York city, under the charge of five Sisters. Sister Lucy Ignatius, *Sr. Servant*. There are 60 orphans in the house.

St. Patrick's Free School, in N. York city, containing from 800 to 1000 children. The boys are taught by male teachers, and the girls by three Sisters of Charity, in separate apartments. Sister Mary Teresa, *Sr. Servant*.

St. Peter's Free School, in N. York city, containing from five to seven hundred children. The boys are taught by male teachers, and the girls in distinct apartments, by three Sisters of Charity. Sister Mary Jerome, *Sr. Servant*.

St. James' Free School, in N. York city, containing about the same number of children who are taught in the same way. Two Sisters are employed in the school. Sister Ann Louise, *Sr. Servant*.

St. Nicholas' German Free School, in which there are between 80 and 100 German children.

Free School attached to the church of the Transfiguration.

Free School attached to St. Joseph's church.

St. Mary's Orphan Asylum, at Brooklyn, under the charge of four Sisters. Sister Magdalen, *Sr. Servant*. It contains 18 Orphans.

St. James' Free School, in Brooklyn, containing from two to four hundred children. The boys are taught by male teachers, and the girls by three Sisters of Charity. Sister Ursula, *Sr. Servant*.

St. Paul's Free School, in Brooklyn, containing about 150 children, who are instructed by male teachers.

St. Joseph's Orphan Asylum and Free School, in Albany, under the charge of four Sisters. Sister Mary DeSales, *Sr. Servant*. It contains twenty-five orphans, and from 180 to 200 pupils. The boys are taught by a male instructor.

St. John's Female Orphan Asylum and Free School, in Utica,

conducted by three Sisters of Charity. Sister Serena, *Sr. Servant*. There are 13 orphans, and about 90 pupils in the institution.

CATHOLIC TEMPERANCE SOCIETIES were established, in the city of N. York, Feby. 9th, 1840; at Albany in May; at Troy, August 2d; at Utica, August 9th; at Schenectady, August 23d; at Rome, Sept. 13th; also at Rochester and Hogansburg.

RECAPITULATION.

Churches,	-	-	-	-	-	64
Stations occasionally visited,	-	-	-	-	-	43
Clergymen on the mission,	-	-	-	-	-	65
Clergymen otherwise employed	-	-	-	-	-	1
Ecclesiastical seminaries,	-	-	-	-	-	1
Colleges for young men,	-	-	-	-	-	1
Clerical students,	-	-	-	-	-	14
Female academies,	-	-	-	-	-	2
Institutions under the sisters of charity,	-	-	-	-	-	11
Orphan asylums,	-	-	-	-	-	5
Orphans supported and educated,	-	-	-	-	-	316
Temperance associations,	-	-	-	-	-	8

A LIST OF THE CATHOLIC CLERGYMEN IN THE UNITED STATES.

Arch-Diocese of Baltimore, and
Diocese of Richmond.
Most Rev. Samuel Eccleston,
D. D.

Rev. Bayer, Benedict
Borgna, Philip
Carbery, Joseph
Carey, John B.
Chanche, John
Coombs, Ignatius
Corry, Patrick
Coskery, Henry B.
Curley, James
Dampoux, Edward
Debarth, Lewis
Deluol, Lewis R.
Devoss, Peter J.
Donelan, John P.
Dzierozinski, Francis
Dubuisson, Stephen
Elder, Alexis J.
Fenwick, George
Flaut, George
Fredet, Peter
Gabaria, Stephen
Gallagher, Michael
Gildea, John
Griffin, Hugh
Grivel, Fidelis
Guth, Michael
Hickey, John
Hitselberger, Alex.
Hørner, James
Jamison, Francis
Joubert, Hector
Kerny, Nicholas
King, George
Knight, Edward
Kroes, Peter P.
Leavy, Patrick
Lilly, Thomas
Lhomme, Francis

Rev. Lopez, Joseph A.
Lucas, James
McCarthy, Edward
McCaffrey, John
McCaffrey, Thomas
McColgan, Edward
McElroy, John
Matthews, William
Moriarty, Walter
Moore, James
Mudd, Aloysius
Myers, Henry
O'Brien, Timothy
O'Brien, John
O'Flannigan, Peter
Obermeyer, L.
Piot, Sylvester
Powers, James
Prost, Joseph
Randanne, John B.
Raymont, Gilbert
Reid, James
Roloif, Francis
Ryder, James
Sacchi, Philip A.
Sanders, Matthew
Schreiber, Peter S.
Steinbacher, Nicholas
Vanhorsigh, Joseph
Verot, Augustin
Vespré, Francis
Whelan, Richard
White, Charles I.
Woodley, Robert D.
Xaupi, Honoratus X.
Young, Benjamin
Zocchi, Nichols. Total, 76.

Diocese of Philadelphia.
Right Rev. Henry Conwell,
D. D.

Right Rev. Francis P. Kenrick
D. D. *Coadjutor and Admin-
istrator.*

Rev. Balfe, Joseph
Balli, Augustin
Barbelin, Felix J.
Barber, Virgil
Barron, Edward
Borgess, Otho
Bradley, James
Beschter, John W.
Carter, Charles J.
Cody, Joseph
Czakert, Peter
Devitt, Daniel
Donahoe, Terence J.
Donahoe, Patrick
Dougherty, Michael
Dunn, John P.
Fitzsimmons, Henry
Gallagher, Hugh
Gallagher, Michael
Garland, Francis X.
Garland, Edward F.
Gibbs, Andrew
Gilligan, John
Havermans, Peter
Heyden, Thomas
Ivers, William
Keenan, Bernard
Kendeler, Francis H.
Kuhr, Ferdinand
Kyle, Thomas
Lekeu, Matthew
Levis, John
Loughran, William
Lemke, Peter
Maher, Pierce
Magorien, Daniel
Marshall, Francis X.
Moloney, James
McGirr, Terence
McCabe, Bernard
Miller, James
Moriarty, P. E.
Mulholland, David
Nugent, Patrick
O'Connor, Michael

Rev. O'Dwyer, John
O'Reilly, John V.
O'Reilly, John
Prendergast, Patrick
Rafferty, Patrick
Rattigan, P.
Reilly, Patrick
Sourin, Edward
Steinbacher, Peter
Stillinger, Jacob A.
Tschenhens, F. X.
Whelan, Wm.--Total, 59.

Diocese of New York.

Rt. Rev. John Dubois, D. D.

Rt. Rev. John Hughes, D. D.

Coadj. & Admin.

Rev. Andrade, Joseph T.

Balleis, N.

Bacon, D.

Byrne, Andrew

Bradley, P.

Beecham, William

Burke, Joseph M.

Conroy, John J.

Carragher, B.

Costello, Patrick

Coyle, Francis

Curran, Michael

Cummiskey, James

Dougherty, P.

Duby, Patrick

Ferral, Francis

Freitas, John

Gilbride, Michael

Gillick, Philip

Guth, Francis

Heas, Michael

Kelly, John

Kunze, Zachariah

Laughlin, John

Madranno, —

Martin, Thomas

Mertz, Nicholas

McCloskey, John

McCloskey, Patrick

McDonagh, John

McNulty, John

Rev. Maginnis, John

Maguire, —

Mohan, Hugh

Moran, Patrick

Newell, —

Newman, John

O'Donnell, Nicholas

O'Donnell, James

O'Reilly, Bernard

O'Reilly, Philip

O'Neil, Edward

Pax, Alexander

Pise, Charles C.

Power, John

Quarter, William

Quarter, Walter J.

Quinn, James

Raffeiner, John

Rogers, John

Rooney, N.

Sanderle, Simon

Shanahan, John

Schneller, Joseph

Smith, Charles

Smith, John

Starrs, William

Teixchira, Dominick

Terhykowich, —

Urquhart, John D.

Varela, Felix

Villanis, Felix

Walsh, John

and one other.

Total, 66.

Diocess of Boston.

Rt. Rev. Benedict Fenwick,

D. D.

Rev. Brady, John

Brady, John D.

Byrne, Patrick

Conway, James

Corry, John

Daly, John B.

Desmilliers, M.

Fenelly, —

Fitton, James

Fitsimmons, Terence

Fitzpatrick, John

Rev. Flood, Patrick

Hardy, Richard

Kanavan, Patrick

Lynch, Thomas

Lynch, Michael

McDermott, James

McMahon, J. B.

Murphy, Edward

O'Beirne, Patrick

O'Callaghan, Jeremiah

O'Reilly, —

O'Sullivan, Thomas

Ryan, Dennis

Smyth, James

Strain, James

Tyler, William

Waters, Richard

Wiley, William

Williamson, Adolphus

Total, 31.

Diocess of Detroit.

Right Rev. Frederick Rézé,

D. D.

Rev. Badin, Francis V.

Baraga, F.

Boheme, —

Bonduel, Floriment

Bowens, —

Carabin, —

Cullen, —

Dufour, Louis

Freygang, Joseph

Kelly, P.

Kopp, —

Kundig, Martin

Pierz, —

Santilli, —

Vandenbrock, Theodore

Vizosky, —

Warlop, —

Total, 18.

Diocess of Cincinnati.

Rt. Rev. Jno. B. Purcell, D. D.

Rev. Butler, Thomas R.

Cheymol, William

Clarkson, J. H.

Collins, Edward T.

Rev. Conlan, James
 De Gœsbriand, Louis
 Elet, J. A.
 Gacon, Claudius
 Henni, John
 Hammer, Francis
 Hertzog, —
 Horstman, J. M.
 Huber, Francis F.
 Juncker, H. D.
 Lamy, John
 Machebœuf, —
 McCaffrey, James
 McNamee, Joseph
 McLaughlin, Peter
 Montgomery, Charles P.
 Murphy, William
 Navarron, Louis
 Olivetti, Michael
 O'Meally, Joseph
 Purcell, Edward
 Rappe, M.
 Shorb, Basil
 Thienpont, Emanuel
 Wilson, George J.
 Wurtz, Mathias
 Young, Nicholas D.
 Young, Joshua
 and 3 others. Total, 36.

Diocess of Vincennes.

Rt. Rev. Celestin De la Haie-landière, D. D.
 Rev. Bacquelin, Vincent
 Bellier, John P.
 Benoît, Julian
 Berel, Maurice
 Bernier, A.
 Bessonies, Augustus
 Buteux, Stanislaus
 Chassé, John
 Corbe, John
 Delaune, Julian
 Deydier, Anthony
 Ducoudray, Louis
 De St. Palais, Maurice
 Dupontavice, Hippolyte
 Ferneding, Joseph
 Fischer, Francis

Rev. François, Claudius
 Guéguen, John
 Hamion, Joseph
 Kundek, Joseph
 Lalumiere, Simon
 Martin, Augustus
 Masquelet, N.
 Muller, Louis
 Neyron, Louis
 Shawe, Michael
 Schniederjans, Conrad
 Vabret, John
 Weinzæpfen, R. Tot. 30

Diocess of DuBuque.

Rt. Rev. Mathias Loras, D. D.
 Rev. Causse, James
 Crétin, Joseph
 Galtier, P.
 Mazzuchelli, S.
 Pelamourgues, A.
 Petiot, R.
 Ravoux, L. Total, 8.

Diocess of St. Louis.

Rt. Rev. Joseph Rosati, D. D.
 Rev. Aelen, Gerard H.
 Brands, John
 Brickwedde, Augustus
 Burlando, Francis
 Buschotts, James G.
 Burke, Thomas
 Carrell, George
 Calvo, Michael
 Cercos, M.
 Collins, Michael
 Conway, Timothy
 Dahmen, F. X.
 Desmets, Peter
 De Marchi, Joseph
 Domenach, Michael
 Devos, P.
 Doutreluingue, P.
 Eisvogels, Anthony
 Ellate, John
 Emig, John P.
 Figari, Hector
 Fontbonne, James
 Fischer, John P.

Rev. Fortmann, Henry
 Gandolpho, Hippolytus
 Gleizal, J. L.
 Hamilton, George
 Heim, Ambrose
 Healy, John
 Helias, Ferdinand
 Hoecken, Christian
 Kenny, John
 Lefevre, Peter P.
 Loisel, Regis
 Lutz, Joseph Anthony
 Maller, M.
 Meinkman, Henry
 Meyer, Charles
 Mignard, Joseph
 Mignard, P.
 Olivier, Donatianus
 Ostlangenberg, G. H.
 Paquin, Joseph
 Parodi, Aloysius
 Paris, Augustus
 Point, Nicholas
 Raho, J. B.
 Renaud, Joseph
 Richardbole, Joseph
 Robert, John B.
 Rolando, Bartholomew
 Saulnier, Edmund
 Sautois, J. B.
 Schoenmakers, Jno.
 Smedts, John B.
 Soutier, —
 St. Cyr, Irenæus
 Stalhe, N.
 Timon, John
 Tornatore, Jno. B.
 Tucker, Louis
 Tucker, Hilary
 Vanassche, Judocus
 Van Cloostere, Vitalis
 Vandevelde, James
 Van Mierlo, Henry
 Verhaegen, P.
 Verheyden, Peter
 Verreydt, Felix
 Van Sweevelt, J.
 Walters, Cornelius W.
 Wiseman, Jos. Total, 73.

Diocess of Bardstown.

Rt. Rev. Benedict J. Flaget,
 D. D.
 Rt. Rev. Guy J. Chabrat, D.D.
Coadjutor.
 Rt. Rev. Jno. B. David, D. D.
 Rev. Abel, Robert A.
 Anderson, A.
 Aud, A. A.
 Badin, Stephen T.
 Blank, Charles
 Bowling, Charles D.
 Bullock, J. V.
 Byrne, Robert
 Chazelle, Peter
 Chambige, Francis
 Cissell, Augustus
 Clark, Wm. E.
 Coomes, Linus
 Coomes, Walter S.
 Coomes, Charles
 Decheux, —
 Deluynes, H.
 Deparcq, David
 Degauquier, A.
 Drew, J. A.
 Durbin, Elisha
 Elliot, James
 Evremond, Francis
 Fouchè, Francis
 Ganilh, Anthony
 Giles, Vital
 Hagan, A.
 Haseltine, Joseph
 Hutchins, John
 Jarboe, J. T.
 Lancaster, James M.
 Larkin, John
 Legouais, Thomas
 McMahon, Edward
 Montgomery, S.
 Montgomery, Stephen
 McGill, John
 Murphy, William
 O'Brien, A.
 Petit, Lewis
 Percher, Napoleon
 Quinn, John
 Reynolds, Ignatius A.

Rev. Rogers, Joseph
 Spalding, Martin J.
 Spalding, Benedict T.
 Vitale, —
 Wathen, John
 Total, 51.

Diocese of Nashville.

Rt. Rev. Rd. P. Miles, D. D.
 Rev. Clancy, William T.
 Maguire, John
 McAleer, Michael
 Morgan, William
 Stokes, Joseph
 Total, 6.

Dioceses of New Orleans and Natchez.

Rt. Rev. Ant. Blanc, D. D.
 Rev. Anduze, M. B.
 Amat, M.
 Armand, P.
 Armengal, Bonaventure
 Andizio, J.
 Alabau, J.
 Abbadie, Francis
 Andrieu, E.
 Ascensio, Philip
 Benniot, J. M.
 Boué, L.
 Bouillier, J.
 Brogard, J.
 Beaupre, P. F.
 Caretta, J.
 Chandy, P.
 De Angelis, A.
 Deleeuw, Theodore
 De Theux, Theodore
 D'Hauw, E.
 Dubois, M.
 Doogan, R.
 Dupuy, En.
 Escoffier, J. B.
 Evrard, J.
 Fort, N.
 Français, N.
 Giustiniani, Jos.
 Jamey, V.
 Jeanjean, Augustus

Rev. Jouannault, V.
 Llebaria, P.
 Loperena, F.
 Maenhaut, C.
 Martin, J.
 Mascaroni, A.
 Masnou, J.
 Mina, V. M.
 Moni, Al.
 Moracchini, D.
 Mullon, J. J.
 O'Reilly, M. D.
 Permoli, B.
 Paillason, Victor
 Pascual, R.
 Pin, P.
 Priour, J.
 Rousselon, S.
 Soller, Joseph
 St. Aubin, C. F.
 Walsh, J.

Total, 52.

Diocese of Mobile.

Rt. Rev. Michael Portier, D. D.
 Rev. Bach, D. F.
 Bazin, John
 Chalon, Gabriel
 Cessant, —
 Guinand, Symphorian
 Hackett, Patrick
 Lesne, James
 Lima, Antonio
 McGarahan, James
 Parodies, —
 Portier, J. M.
 Rampon, C.
 Saintyves, —
 and five others.

Total, 19.

Diocese of Charleston.

Rt. Rev. Jno. England, D. D.
 Rev. Baker, Richard S.
 Barry, John
 Bermingham, Timothy
 Burke, William
 Cronin, Timothy J.
 Doyle, Andrew

Rev. Duggan, Gregory
 Gifford, J.
 Graham, James
 Lynch, Patrick N.
 Magrath, Michael
 McGowan, Patrick
 Moloney, Thomas

Rev. Murphy, Thomas
 O'Neil, Jer. F.
 O'Neil, Patrick
 Quigley, Edward
 Wallace, James
 Whelan, Peter

Total, 20.

Grand Total, 545.

Since the Almanac was put to press, the Rev. J. Lucas has been transferred from Frederick, Md. to the pastorate of St. Joseph's, Talbot county, E. S. Md. The Rev. J. B. Carey, late of St. Joseph's, will reside at Bohemia, Cecil county.

Rev. P. O'Flannigan, is assistant pastor of Trinity Church, Georgetown, D. C.

SUMMARY OF

RELIGIOUS ORDERS AND COMMUNITIES

IN THE UNITED STATES.

1. The Jesuits have a novitiate in Maryland, Kentucky and Missouri; colleges in Maryland, Kentucky, Missouri, Louisiana and Ohio, and serve various missions throughout the country.

2. The Sulpitians have a seminary and college at Baltimore, Md.

3. The Dominicans have a convent in Kentucky and one in Ohio, and attend several missions in those states.

4. The Augustinians serve two missions, one in Philadelphia, and the other in Brooklyn, L. I.

5. The Lazarists or Priests of the Mission have a seminary and college in Mo. and La. and serve various missions.

6. The Eudists have a seminary and college at Vincennes, Indiana.

7. The Liguorians or Redemptorists serve three missions, one in Pittsburg, Pa. one in Baltimore, Md. and one in Rochester, N. Y.

8. The Fathers of Mercy will soon open an institution, near Mobile, Ala.

INSTITUTIONS

UNDER THE CARE OF THE SISTERS OF CHARITY

Of St. Joseph's, Emmitsburg, in the order of their establishment.

1. St. Joseph's (the mother house) and Young Ladies' Academy.
2. Household Department of Mt. St. Mary's College.
3. St. Joseph's Female Orphan Asylum, in Philadelphia.
4. St. Patrick's Orphan Asylum, in New York city.
5. St. Mary's Female Orphan Asylum, in Baltimore.
6. St. Patrick's Free School in New York city.
7. Infirmary at Baltimore, Md.
8. St. John's Orphan Asylum, Female Academy and Free School, at Frederick, Md.
9. St. Vincēnt's Female Orphan Asylum and Free School, at Washington, D. C.
10. St. Joseph's Female Orphan Asylum and Free School, at Albany, N. Y.
11. Hospital at St. Louis, Mo.
12. St. Peter's Female Orphan Asylum and Free School, in Cincinnati, Ohio.
13. St. Patrick's Female Orphan Asylum, at N. Orleans, La.
14. St. Peter's Female Orphan Asylum and Female Academy, at Wilmington, Del.
15. St John's Asylum for boys, at Philadelphia.
16. St. Joseph's Female Academy, in New York city.
17. St. Peter's Free School for girls, in New York city.
18. St. Mary's Orphan Asylum and Free School, in Brooklyn, L. I.
19. St. Aloysius' Free School for girls, in Boston, Mass.
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21. Half-Orphan Asylum, in New York city.
22. St. Mary's Academy, in New York city.
23. Male Orphan Asylum, at St. Louis, Mo.
24. Hospital in Baltimore, Md.
25. Charity Hospital at New Orleans.
26. St. John's Orphan Asylum and Free School at Utica, N. Y.
27. St. Joseph's Female Orphan Asylum and Academy, in Richmond, Va.
28. St. Paul's Orphan Asylum and School, at Pittsburg, Pennsylvania.
29. St. Ann's School, At Pottsville, Pa.
30. St. Mary's Female Orphan Asylum and School at Norfolk, Va.
31. St. Mary's Free School for girls, at Vincennes, Ind.
32. St. Vincent's Female Academy, at Martinsburg, Va.
33. Infirmary at Richmond, Va.
34. St. James' Free School, in New York city.
35. St. James' Free School, at Brooklyn, L. I.

The Sisters of Charity of the Nazareth Community, Ky. have academies for young ladies at Bardstown, near Morganfield, at Lexington, and at Louisville; and at the last mentioned place have charge of an orphan asylum and infirmary.

The Carmelite nuns have a convent and female academy at Baltimore, Md. and one in New Orleans.

The Ursulines have a convent and academy, near New Orleans, one in Boston, and a third in Charleston, S. C.

The Ladies of the Sacred Heart have convents and academies at St. Louis, St. Ferdinand, and St. Charles, in Missouri, and at St. Michael's, Acadia co. and Opelousas, in Louisiana.

The Sisters of the Visitation have convents and young ladies' academies at Georgetown, D. C. Mobile, Ala. Kaskaskia, Ill. and Baltimore, Md.

The Sisters of Mercy have an establishment at Charleston, South Carolina.

The Ladies of Providence have an institution at Detroit, Mich. and near Terrehaute, Ind.

The Sisters of Loretto have convents and academies at Loretto, near Bardstown, near Elizabethtown, and another in Marion co. in Kentucky; also at Bethlehem, St. Genevieve, Cape Girardeau in Missouri, and one at Pine Bluff in Arkansas.

The Nuns of St. Dominick have two convents and female Academies, one at St. Rose, in Kentucky, and another near Somerset, Ohio.

The Sisters of St. Joseph have an institution at Carondolet, Missouri, and one at Cahokias, Illinois.

The Sisters of *Notre Dame* are established at Cincinnati, Ohio.

The Ladies of the Retreat have an academy at Pensacola, West Florida.

There is a community of colored women at Baltimore, called Sisters of Providence, who have a school for colored children.

OBITUARY.

"It is a holy and wholesome thought to pray for the dead."

2 Macch. xii. 46.

DIED,

- 1839, Oct. 23d. Rev. PETER MAUVERNAY, President of Springhill College, Ala.
Nov. 9th. Sister VINCENTIA HARDING, of St. Joseph's Community, near Emmitsburg, Md.
" 30th. Mother ANGELA SANBURY, Superiour of St. Mary's Convent, near Somerset, Ohio, aged 44 years.
Dec. 14th. Rev. JOHN G. VANDERBRAAK, of the diocese of Philadelphia.
" 17th. Very Rev. WILLIAM McSHERRY, Provincial of the Society of Jesus in Maryland, and President of Georgetown College.
29th. Rev. JOHN MAHONEY, Pastor of St. Augustine's Church, Boston, Mass.
- 1840, Jan. 5th. Sister MARY JUSTINE McMAHON, of St. Joseph's Community, Emmitsburg.
March 6th. Rev. PATRICK PLUNKETT, Pastor of Juliet, Illinois.
" 19th. V. Rev. JOHN TESSIER, Ex-Superior of St. Mary's Seminary, Baltimore, and Vicar General of the diocese, aged 82 years.
" 22d. Rev. PATRICK KENNY, Pastor of Wilmington, Del. aged 79 years.
April 1st. Sister ANN HILL, of St. Mary's Convent, near Somerset, Ohio.
" 9th. Rev. WILLIAM GRACE, Pastor of Auburn, New York.
" 25th. Sister REDEMPTA BLONDELLE, of St. Joseph's Community, Emmitsburg, Md.
May 6th. Rev. DEMETRIUS A. GALLITZEN, Pastor of Loretto, Pa.
" 21st. Rev. FR's VARIN, of the diocese of Phila.
July 8th. Rev. MICHAEL HEALY, Pastor of St. Mary's Church, Boston, aged 32 years.
" 14th. Sister ISABELLA DEVROY, of St. Joseph's Community, Emmitsburg, Md.
August 30th. Rev. BERNARD McARDLE, Pastor of Belleville, N. Jersey, aged 50 years.
Sept. 7th. Rev. J. F. CHIBEAUX, of the diocese of Charleston.
" 15th. Rev. E. W. POWELL, Principal of Mt. Merino Seminary, Ky.

STATISTICS OF THE CATHOLIC CHURCH IN THE UNITED STATES.

Number of Catholic bishops in the United States, 17; of priests, 528; of clergymen deceased or retired from the ministry during 1840, 40; of clergymen in the United States at the beginning of the year 1840, 500; making an accession of 85 clergymen, since the publication of the last directory.

The Catholic population of the United States is estimated at 1,300,000.

Dioceses.	Religious Associations.	Charitable Institutions.	Pupils in Female Academies.	Female Academies.	Female Religious Institutions.	Young men in College.	Literary Institutions for Young men.	Clerical Students.	Ecclesiastical Institutions.	Clergymen otherwise employed.	Clergymen in the ministry.	Other Stations.	Churches building.	Churches and Chapels.
Baltimore,.....	6	21	530	9	5	633	5	52	4	31	38	16	2	68
Richmond,.....	—	4	100	3	0	0	0	0	0	1	12	12	1	7
Philadelphia,....	8	6	30	1	0	60	2	22	1	2	6	—	—	91
New York,.....	7	14	120	2	0	—	1	14	1	1	65	43	—	64
Boston,.....	2	1	—	1	1	60	1	0	0	0	31	15	—	30
Detroit,.....	3	2	—	1	1	—	1	0	0	1	17	25	—	25
Cincinnati,.....	0	2	70	2	2	—	1	—	1	2	34	16	—	38
Vincennes,.....	5	2	50	1	1	50	1	9	1	5	25	29	10	27
DuBuque,.....	—	—	—	1	0	—	1	0	0	0	8	4	1	5
St. Louis,.....	8	8	640	10	10	320	3	30	2	23	50	60	9	56
Bardstown,.....	—	2	528	10	3	300	3	30	1	25	26	70	—	40
Nashville,.....	0	0	0	0	0	—	1	2	1	0	6	20	—	1
New Orleans,....	—	5	526	4	4	100	1	9	1	11	39	20	1	38
Natchez,.....	0	0	0	0	—	—	—	—	—	—	2	—	—	1
Mobile,.....	—	1	60	2	2	70	2	—	—	7	12	23	—	7
Charleston,.....	0	4	128	2	2	—	1	6	4	0	20	47	3	14
16	33	72	49,2782	49	31	24,1593	24	144	17	109	436	394	27	512

CATHOLIC PERIODICALS

PUBLISHED IN THE UNITED STATES.

THE UNITED STATES CATHOLIC MISCELLANY, published every Saturday, in Charleston, S. Carolina, at \$4 per annum.

THE CATHOLIC TELEGRAPH, published every Thursday, in Cincinnati, Ohio, at \$2 50 per annum, in advance, or otherwise \$3.

THE CATHOLIC HERALD, published every Thursday, in Philadelphia, at \$3 per annum.

THE CATHOLIC ADVOCATE, published in Bardstown, Ky., every Saturday, at \$2 50 per annum, in advance, or otherwise \$3.

DER WAHRHEIT'S FREUND, (German paper,) published weekly, in Cincinnati, Ohio, at \$2 50 per annum.

THE NEW YORK CATHOLIC REGISTER, published every Thursday in the city of New York, at \$3 per annum in advance.

ORDO DIVINI OFFICII RECITANDI, MISSÆQUE CELEBRANDÆ, juxta rubricas breviarii ac missalis romani. Published annually, about the 1st of September, by Fielding Lucas, Jr. Baltimore.—Price 50 cents.

THE YOUNG CATHOLIC'S MAGAZINE, enlarged series, published on the first of each month, under the supervision of the Very Rev. Felix Varela, by C. H. Gottsberger, New York, at one dollar per annum, in advance.

TEXAS.

From the proximity of Texas to the United States, and the peculiar political aspect it has presented for several years, a brief outline of its past and present condition may not be uninteresting.

Twenty years ago Texas was but an obscure province of Mexico. With the exception of San Antonio, La Behia, Nacogdoches, and a few other towns of inconsiderable note, it exhibited but a vast desert, the habitation only of savage tribes. About the year 1821, Mr. Austin founded there a colony from the United States, soon after which Mexico declared herself independent of the Spanish government, and her independence was recognized by our own country. These events induced many persons from the United States to settle in Texas, which together with the province of Cuahuila formed one of the states of the new confederation. But a few years however had elapsed, when an attempt was made to alter the constitution adopted in 1824; an attempt which the Texans resisted with firmness, and which led eventually to their separation from Mexico, and to the war which was carried on in 1836.

The territory claimed by the Texans lies between the 26th and 42d degree of north latitude, and extends from the 17th to the 31st degree of longitude west from Washington. It is bounded on the north and east by the United States, and on the south and west by the Gulph of Mexico and the Rio del Norte, embracing an area of about 500,000 square miles. The population which is estimated at 200,000 souls, is daily and rapidly increasing. Texas in general enjoys an excellent climate, and possesses a soil unsurpassed in fertility.

The principal towns in Texas are Nacogdoches and San Agostine in the east, Houston, Brazoria, Victoria, Galveston in the south, and San Antonio de Bexar in the west. The last mentioned place founded in 1693, contains nearly 2,000 inhabitants, about 1600 of whom are Catholics, and a beautiful church which could not be built at the present day for 120,000 dollars. Houston is the capital of the new republic, and has a population of about 5,000 souls, of whom several hundred are members of the Catholic church. There are 600 Catholics in the county of Nacogdoches, and others are thinly scattered over the country in various directions.

The very Rev. John Timon, Superiour of the Lazarists in the United States, and Vicar Apostolic of Texas, visited this country two years ago, and made arrangements for the erection of a church at Galveston, and another at Houston. The Rev. John Odin, C. M. appointed by him vice V. Apostolic, Rev. U. Estany, C. M. and another clergyman of the same congregation, accompanied with a lay-brother, proceeded to Texas and opened their mission early in July 1840. Rev. Mr. Estany is stationed at Victoria, the two other clergymen have established their residence at San Antonio de Bexar. Further east, Rev. George Hayden, and Rev. Edward A. Clark, are laboring for the salvation of souls, and it is gratifying to be able to state, that their efforts as well as those of their collaborators in the holy ministry, promise the most flattering results. Every thing seems to inspire the hope, that their zeal will be crowned with an abundant harvest.

GREAT BRITAIN AND THE ENGLISH COLONIES.

ENGLAND.

In England there are eight Vicars Apostolic; the Right Rev. Thomas Griffiths, bishop of Bolena, *in part*, of the London district; the Rt. Rev. Thomas Walsh, bishop of Cambyopolis, *in part*, of the Midland district, assisted by the Rt. Rev. Nicholas Wiseman, as coadjutor; the Right Rev. John Briggs, bishop of Trachonitis, *in part*, of the district of York; the Right Rev. Henry Weedall, of the northern district; the Rt. Rev. George Brown, of the Lancastrian dis-

trict; the Rt. Rev. Peter Augustus Baines, bishop of Siga, *in part*, of the western district; and the right Rev. Dominic Brown, of Wales.

The number of churches in England and Wales is upwards of 440.

SCOTLAND.

VICARS APOSTOLIC.

EASTERN District, Right Rev. ANDREW CARRUTHERS, Bishop of Ceramis, *in part*. Edinburg. Coadjutor, Right Rev. Dr. GILLIS, Bishop of Limyra *in part*.

WESTERN District, Right Rev. ANDREW SCOTT, Bishop of Eretria, *in part*. Glasgow. Coadjutor, Right Rev. JOHN MURDOCH, Bishop of Castabala *in part*.

NORTHERN District, Right Rev. JAMES KYLE, Bishop of Germanicia, *in part*.

Number of churches upwards of 80.

IRELAND.

An Hierarchy.

PROVINCE OF ULSTER.

ARMAGH, Archbishop and Primate of all Ireland, Most Rev. WILLIAM CROLLY; *residence*, Armagh and Drogheda—*Parishes* 51.

DERRY, Right Rev. PETER M'LAUGHLIN, *residence* Derry. Coadjutor, Right Rev. JOHN M'LAUGHLIN. *Par.* 36.

CLOGHER, Right Rev. EDWARD KERNAN, *residence* Carrickmacross. *Par.* 37.

RAPHOE, Right Rev. PATRICK M'GETTIGAN, *residence* Letterkenny. *Par.* 32.

KILMORE, Right Rev. JAMES BROWNE, *residence* Cootehill. *Par.* 43.

ARDAGH, Right Rev. WILLIAM HIGGINS, *residence* Ballymahon. *Par.* 42.

MEATH, Right Rev. JOHN CANTWELL, *residence* Mullingar. *Par.* 54.

DROMORE, Right Rev. MICHAEL BLAKE, *residence* Newry. *Par.* 17.

DOWN and CONNOR, Right Rev. CORNELIUS DENVIR, *residence* Belfast. *Par.* 39.

One Archbishop. 9 Bishops. 351 Parishes.

PROVINCE OF LEINSTER.

DUBLIN, Archbishop and Primate of Ireland, the Most Reverend DANIEL MURRAY, *residence* Dublin. *Par.* 48.

FERNS, Right Rev. JAMES KEATING, *residence* Enniscorthy. *Par.* 36.

OSSORY, Right Rev. WILLIAM KINSELLA, *residence* Kilkenny. *Par.* 31.

KILDARE and LEIGHLIN, Right Rev. F. HEALY, *residence* Carlow. Par. 47.

One Archbishop. 3 Bishops. 162 Parishes.

PROVINCE OF MUNSTER.

CASHEL and EMLY, Archbishop, the Most Rev. MICHAEL SLATTERY, *residence* Thurles. Par. 47.

CORK, Right Rev. JOHN MURPHY, *residence* Cork. Par. 33.

KERRY and AGHADOE, Right Rev. CORNELIUS EGAN, *residence* Killarney. Par. 43.

LIMERICK, Right Rev. JOHN RYAN, *residence* Limerick. Par. 40.

CLOYNE and ROSS, Right Rev. BARTHOLOMEW CROTTY, *residence* Cove of Cork. Par. 53.

KILLALOE, Right Rev. PATRICK KENNEDY, *residence* Castleconnell. Par. 46.

WATERFORD and LISMORE, Right Rev. NICHOLAS FORAN, *residence* Waterford. Par. 37.

One Archbishop. 6 Bishops. 299 Parishes.

PROVINCE OF CONNAUGHT.

TUAM, Archbishop, the Most Rev. JOHN McHALE, *residence* Tuam. Par. 50.

CLONFERT, Right Rev. THOMAS COEN, *residence* Loughrea. Par. 23.

ACHONRY, Right Rev. PATRICK M'NICHOLAS, *residence* Ballydarsean. Par. 25.

ELPHIN, Right Rev. PATRICK BURKE, *residence* Sligo. Par. 43.

KILMACDUAGH and KILFENORA, Right Rev. EDMUND FRENCH, *residence* Kinvara. Par. 19.

GALWAY, Right Rev. GEORGE BROWNE, *residence* Galway. Par. 12.

KILLALA, Right Rev. FRANCIS JOSEPH O. FINAN, *Balina*. Par. 23.

One Archbishop. 6 Bishops. 195 Parishes.

Total, Ireland.—4 Archbishops. 24 Bishops. 1007 Parishes. Curates, probably 1200 besides the Parish priests.

BRITISH COLONIES.

NORTH AMERICA.

Quebec, the Honorable and Right Reverend Joseph Signay, Coadjutor, Right Rev. P. F. Turgeon, Bishop of Sidime in part.

Montreal, Right Rev. Ignatius Bourget.

Hudson's Bay, Right Rev. J. R. Provencher, Bishop of Juliopolis in part, V. A.

Kingston, U. C. Right Rev. Remigius Gaulin.

Newfoundland, Right Rev. Michael A. Fleming, Bishop of Corporia, in part, V. A.

Charlottetown, Prince Edward's Island, Right Rev. Eneas B. McEachern.

Nova Scotia, (Halifax) Right Rev. William Frazer, Bishop of Tanæ, in part.—Total 8 Bishops.

WEST INDIES.

Windward Islands, &c. Right Rev. Daniel McDonnell, Bishop of Olympus, in part, V. A. Trinidad. Coadjutor, Right Rev. R. P. Smith, Bishop of Agra, in part.

Leeward Islands, &c. Right Rev. Benito Fernandez, V. A. Jamaica.—Total, 3 Bishops.

SOUTH AMERICA.

British Guiana, Right Rev. William Clancy, Bishop of Orio, in part, V. A. Demerara.

MEDITERRANEAN.

Malta and Rhodes, Archbishop, the Most Rev. Francis Xavier Carnana.

Zante and Cephalonia Right Rev. Louis Lestaria.

Coadjutor, Right Rev. John Hynes, Bishop of Leros, in part.

Gibraltar, Right Rev. Henry Hughes.—Total, 4.

AFRICA AND INDIAN OCEAN.

Cape of Good Hope, Right Rev. P. R. Griffith, Bishop of Paleopolis, in part, V. A.

Mauritius, Right Rev. William Morris, Bishop of Troy, in part, V. A.—Total, 2.

EAST INDIES.

Madras, Right Rev. Daniel O'Connor, Bishop of ———, in part, V. A.

Coadjutor, Right Rev. P. J. Carew, Bishop of Philadelphia, (Asia) in part.

Calcutta, the Very Rev. Robert St. Leger, S. J. V. A.—Total, 3.

AUSTRALIA, &c.

New South Wales, the Right Rev. John Bede Polding, Bishop of Hiero Cæsarea, in part, V. A.

New Zealand, Right. Rev. Doctor Pompallier, Bishop of Maronea, in part, V. A.—Total, 2.

The prelates in the British dominions are—Ireland, 28. England, 9. Scotland, 5. North America, 8. West Indies, 3. South America, 1. Mediterranean, 4. Africa and Indian Ocean, 2. East Indies, 3. Australia, &c. 2. Total, *sixty-five* prelates of the Roman Catholic church in the dominions of that nation, which once made it *high treason* for a Bishop to be found upon her territory.

GENERAL STATISTICS OF THE CHURCH.

His Holiness Gregory XVI., occupies the chair of St. Peter. The sacred College of Cardinals has fifty-seven members. The total number is 70.

There are twelve Patriarchs in the Christian world. The Archbishops and Bishops amount to six hundred and seventy-one. The Vicars Apostolic in different countries are fifty-seven in number, besides whom, there are thirty-eight Coadjutor-bishops, making the grand total of the Catholic episcopacy amount to seven hundred and sixty-six bishops.

CHURCH VESTMENTS.

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THEOLOGIA DOGMATICA.

Quam concinavit Revmus. Dñus. Franciscus P. Kenrick. Tom. 4

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